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Originals,

in

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containing

EXTRACTS FROM VARIOUS AUTHORS.

.....

Printed and sold by C. Nicholson, Poughnill, near Ludlow.
Sold also, in London, by
H. D. Symonds, Paternoster-row; Champante & Whitrow, Aldgate;
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ON EDUCATION.

Publish'd Aug.t 1.1803. by George Nicholson, Poughnill, near Ludlow;
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PREFACE.

In a compilation on the subject of education, the task of forming a folio volume would have been easy; but a book, so enlarged, would not, probably, have answered the wishes of many readers. The practical, essential, and striking parts of the most esteemed and valuable authors have, therefore, been carefully selected, abridged, or corrected; with the interspersion of some additional remarks. Particular attention has been paid in recommending the best elementary books, as well as complete treatises, under each department of science. The remarks contained in this work are not confined to what relates to children merely; a great portion of them refer to the matured stages of life; and are generally applicable to both sexes. Those who wish to peruse what applies still further to daughters, are referred to "The Advocate and Friend of Woman," in boards, 1s.

The present volume is thus submitted to the public, in perfect confidence that it will prove most interesting to all parents and others who have the superintendence of the education and conduct of youth, by

George Nicholson.

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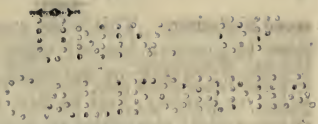
CONTENTS.

Introduction, - - - - - page 1
Mothers, - - - - - 6
Treatment of new-born Infants, - - - - - 7
Bathing, or Washing, - - - - - 8
Teeth-cutting, - - - - - 10
Walking, - - - - - 11
Suffering, - - - - - 12
Caprice, - - - - - 13
Food, - - - - - 23
Sleep, - - - - - 30
Clothing, - - - - - 34
Wet-nursing, - - - - - 36
The "Nurses Nonsense," - - - - - 47
Servants, - - - - - 48
Habits, - - - - - 51
Inclination, - - - - - 57
Desires, - - - - - 57
Toys, or Playthings, - - - - - 59
Exercise, - - - - - 66
Labour, - - - - - 71
Premature Induction, - - - - - 73
Parental Affection, - - - - - 82
Preceptor's Duty, - - - - - 82
The Labour of Tuition, and the Conduct of Parents and Guardians to Preceptors, - - - - - 113
Nature and Experience, - - - - - 131
Picture of a Pupil, - - - - - 134
Domestic and public Education, - - - - - 140
Sunday Schools, - - - - - 159
Tasks, - - - - - 161
Authority, - - - - - 160
Dependance, - - - - - 165
Punishments, Rewards, Emulation, - - - - - 166
Speech, - - - - - 181
The Art of Reading, - - - - - 182
Choice of Books for Children, - - - - - 195

CONTENTS.

On the Choice of Books in general, ... 203
Elocution and Rhetoric, ... 209
A Taste for Reading, ... 210
Art of Writing, ... 215
Short Hand, ... 216
Language in general, ... 218
Learning a Language 218
English Language, ... 225
Latin Language, ... 229
Greek Language, ... 247
Classical Language, ... 251
French Language, ... 256
Learning to speak a foreign Language, ... 257
Translation, ... 258
Mathematics, ... 259
Logic, ... 267
Composition, ... 269
The reasoning Faculty, ... 272
Indications of Genius, ... 275
Improvement of the Memory, ... 285
Knowledge in general, ... 292
Of exciting a Desire of Knowledge, ... 295
Means of communicating Knowledge, ... 299
Advice to a Student, ... 308
Natural Philosophy, ... 311
Chemistry, ... 314
Natural History, ... 317
Mineralogy, ... 323
Science in general, ... 324
Geography, ... 328
Travelling, ... 338
History, ... 339
Politics, ... 349
Law, ... 350
Biography, ... 351
The Fine Arts, ... 355
Agriculture and the Mechanic Arts, ... 356
Architecture, ... 359
Business, ... 362
Choice of a Trade or Profession, ... 363
Employment for Persons of Fortune, ... 367
The clerical Profession, ... 370

Medical Science, ... 374
Anatomy, ... 380
Military Profession, ... 382
Accomplishments in general, ... 384
Taste, ... 386
Drawing, ... 391
Music, ... 394
Dancing, ... 398
Politeness, ... 398
Amusements, ... 402
Morals, ... 410
Metaphysics, ... 420
Falsehoods, ... 421
Deception and Frankness, ... 425
Extravagance in Dress, ... 430
Wealth, ... 432
Fear, ... 435
Firmness of Mind, ... 439
Joy, ... 442
Curiosity of Children, ... 442
Antipathies, ... 445
Superstition, ... 447
Prejudice. 450
Religion, ... 451
Sensual Affections, ... 455
The Shape, ... 458
Education of the Poor, ... 462



INTRODUCTORY.

According to the order of nature, all men being equal, their common vocation is the profession of humanity; and whoever is well educated to discharge the duties of a man, cannot be badly prepared to fill up any of those offices which have a relation to him. It matters little whether my pupil be designed for the army, the bar, or the pulpit. Nature has destined us to the offices of human life, antecedent to the destination of our parents concerning the part we are to act in society. To live, is the profession I would teach him. Let him first be a man; he will afterwards, when it is necessary, become any thing which a man ought to be. Fortune may remove him from one rank to another, but he will never be out of his place. Our principal study is that of human life; the good and evil of which he who is best able to support, is, in my opinion, the best educated; and hence it follows that true education consists less in precept than action. We begin to instruct ourselves as we begin to live; our education commencing with our being. We should consider our pupil as man in the abstract; as exposed to all the various accidents of human life. Considering the instability of human affairs, can any method of education be more absurd than that of bringing up a child as if he were never to set his foot out of his nursery, or was to be perpetually surrounded by attendants? In general, little more is thought of in the education of a child than to pre-

serve his being. This is not enough. He ought to learn to preserve himself when he is grown up to manhood; to support the shocks of fortune, to bear riches or poverty, and to live, if occasion require, either amidst mountains of ice in Greenland, or on the burning rocks of Malta. It is less needful to preserve your child from death than to teach him how to live. To live is not merely to breathe; it is to act, to make a proper use of our organs, our senses, our faculties, and of all those parts of the human frame which contribute to the consciousness of our existence. The man who has lived most, is not he who has survived the greatest number of years, but he who has experienced most of life. A man may be buried at a hundred years of age who died in his cradle,—Rousseau, b. 1. I consider a human soul without education like marble in the quarry, which shews none of it's inherent beauties, until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, which runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.—Addison. The most effectual barrier against corruption of manners, and the influence of vicious example, is an early and guarded education. As the sun is to the external, so is learning to the intellectual eye; it enables the mind to distinguish truth from error, often endows it with stability and strength to combat vicious propensities, and renders it susceptible of enjoying the felicities of life, without adopting its follies, or entailing it's miseries.—Dr. Lettsom's Life of Fothergill.

The great end of education, if it be intended to correspond with the great end of life, is by no means advancement in the world, but to inculcate such principles, and lead to such habits, as will enable men to pass with integrity and real honour through life, and to be inflexibly just, benevolent, and good, notwithstanding all the temptations to the contrary from the example of the age in which we live. To comply with the world, and to be the idol of it, is easy, in comparison of this; but the advantage derived from nobly withstanding the prevailing vices and errors of the age are infinitely more solid and lasting. This conduct makes a man satisfied with himself, it generally ensures the gratitude of a more enlightened posterity, and, above all, the favour of God, and a happy immortality.— Dr. Priestley.

Virtue and useful learning are naturally united. The latter adds to the enjoyment of life, and enables us to acquire it's conveniences; and, without the former, these can afford neither lustre nor enjoyment.—Gregory's Essays.

The university of Paris, founded by the Kings of France for the instruction of youth, had three principal objects in view, in the discharge of so important an employment, which were, science, morals, and religion. Their first care was to cultivate and adorn the minds of young persons with all the aids of learning, of which their years were capable. They next proceeded to rectify and form the heart, by the principles of honour and probtiy, in order to their becoming good citizens. And to complete the work, and give it the last degree of perfection, they endeavoured to make them good christians.—Rollin.

When we consider that all our future hopes respecting a child, rest solely on early care,

and that the man will be exactly what the child was in miniature, we should never regret any labour or expense that we may devote to his instruction. When a young man quits the house of his father he is instantaneously environed with a multitude of dangers and fascinating attractions. He ought therefore to be duly fortified, not against vice and seduction, but against flattery, which generally precedes them. He ought also to be so elegantly prepared for the great world, that he may reckon with safety on his own probity and qualifications, when an emergency arises to call them into action. In vain will a youth perplexed with difficulties in the world, invoke the learning of Greece and Rome, if he be ignorant of the constitution of our nature, the modes of thinking which prevail, and the nice shades and distinctions which exist between right and wrong. He should understand well the constitution, laws, and genius, civil and military, of his native country, and he should not be imperfectly acquainted with the civil polity of surrounding nations.—Yorke's Elements of Civil Knowledge. The ancients appear to have made a better choice of their preceptors than the moderns, and their manner of teaching had an obvious preference. Their learned men were not the meanest of the people bred to letters, or rather to various cants for a livelihood; uncommon words and terms being as far removed from arts and knowledge as pedantry is from learning, or affectation and foppery from civility and good manners. The Roman youth, after they came out of their nurses or pedagogue's hands, were placed under the inspection of companions rather than masters, men of universal learning, generous manners, well versed in public pro-

ceedings and in the common affairs of life, their examples being as instructive as their precepts. Foreign languages they taught their disciples by conversation, and to be critics in them as well as their own, by rules. They did not fill their heads with narrow, pedantic, and useless notions, nor did they captivate their tender minds to blind authority, or implicitly swear them to particular opinions; much less did they torment their memories with any wretched unintelligible jargon: but cultivating their reason, and leaving their judgments free, they taught them to discourse engagingly in private, to speak eloquently in public, to write perpicuously, elegantly, and correctly; but above all to understand the customs, laws, and religion of their country. They communicated to them the knowledge of mankind, by comparing ancient history with daily observations made on strangers and on their own acquantance, and fellow citizens. By reading the customs and constitutions of other places, they shewed them what in their own was blameable or praiseworthy; what required to be amended, added, or abolished. They inspired them with an ardent passion for liberty, a true love and respect for just laws, and an equal abhorrence of tyranny and anarchy; persuading them to prefer death to slavery, and readily to expose their lives and estates in defence of a government which protected their persons, preserved their property, encouraged industry, rewarded merit, and left their opinions free. Such a government it was that they called their country, and for this they thought it most honourable to die, whether it were fixed in temperate climates and happy fields, or among barren rocks and sands, under the coldest or most fog-

gy air. For wherever they enjoyed liberty, there they considered themselves at home. Indeed a fondness for a spot of earth, from the mere consideration of having been born there, is, in the writer's opinion, as childish a prejudice as that of some old men, who order their dead bodies to be carried many hundred of miles, to be laid with their deceased progenitors, their wives, or other relations.—Toland. Amidst all the shocks and revolutions of empire and opinion, a good system of Public Instruction would serve as a common insurance of this realm. And if it occupied the attention of governments as much as the incitements to avarice, and the ambition of false glory, we might, to use a metaphor, admire the future prospect of Astræa descending from heaven, and reviving the reign of innocence and concord among men. Hitherto the earth can only be examined as a vast theatre of depopulation and waste; it is surely time to contemplate the dawnings of reason, happiness, and humanity, rising from among the ruins of a world which still reeks with the blood of it's people, civilized as well as savage.—York.

MOTHERS.

The early part of education is that which most concerns us, and belongs incontestibly to the province of the females. If the author of nature had designed it for the males, he would doubtless have furnished them with milk for the nourishment of their children. In every treatise on education, therefore, it is proper more peculiarly to address the women; and that, not only because they are better adapted both by nature and custom for this task, but also because they are more interested in the success of it. Widows are left generally in a great degree, at the

mercy of their children, when they sensibly feel the good or ill effects of the manner in which they educate them. The laws, calculated less for persons than property, because their object is peace and not virtue, have not given sufficient authority to mothers. Their relation, however, is more certain than that of fathers; their duties more painful and laborious, and their discharge of those duties more essential to the peace and good government of a family: nay, it is usual for them also to have a stronger attachment to their children. There are occasions, on which, if a son should want the respect due to his father, he might be in some measure excused; but if, on any occasion whatever, a child should prove so unnatural as to forfeit his respect to a mother, to her who bore him in her womb, who nourished him with her milk, who, for whole years, gave up her own ease to contribute to his, who had no cares but for him; should not justice hasten to smother the infamous wretch, as a monster unworthy to breathe a moment longer? It is said that mothers spoil their children. In this, without doubt, they are wrong: but, perhaps, less wrong than you who corrupt them. A mother is desirous that her child should be pleased and happy; she desires he should be so at the time, and so far she is right: if she be mistaken in the means of making him so, she should be better informed.—Rousseau, b. 1.

TREATMENT OF NEW BORN INFANTS.

A new born infant requires to be at liberty to move and stretch it's limbs, to shake off that numbness in which, moulded together, it has remained so long. A state of inaction and constraint cannot fail to prevent the free circulation of the blood and secre-

tion of the humours, to hinder the child's growth and strength, and alter his natural constitution. In countries where children are not bound tight with clothes and bandages, and stay-bands, the people are tall, robust and well-proportioned; whereas, on the contrary, those, where infants are thus treated, swarm with hunch-backed, crooked-legged, lame, rickety, and deformed persons of every kind.—Rousseau, b. 1.

BATHING OR WASHING.

Children should be frequently washed; their unavoidable uncleanliness sufficiently indicates the necessity of it. But as they gain strength, diminish, by degrees, the warmth of the water, till you come, at length, to wash them, winter and summer, with it quite cold, or even freezing. The custom of bathing, once begun, ought never to be left off, but to be continued during life. I consider it, not only in respect to cleanliness and present health, but also as a salutary precaution; rendering the texture of the fibres more pliant and apt to yield, without effort or danger, to the impressions of the various degrees of heat and cold. For this reason, I would have my pupil, as he grows up, accustom himself to bathe in water, of all the different degrees of cold and heat, from the utmost tolerable degree of heat to the same of cold, making use of both alternately. Thus by habituating himself to support the different temperatures of water, which, being a denser fluid, touches the body in more points, and affects us more powerfully, he would become almost insensible to the changes in the temperature of the air.—Rousseau, b. 1. I would advise that the whole body of the infant be washed daily with a sponge, after which I would cover the head with a single cloth cap, which,

when it's sutures were closed, I would reduce to the thinness of fine cambrick. Let the infant wear this night and day till the head be furnished with the natural and ornamental clothing of hair; for I own, that I would not entirely neglect appearances, when such a compliance is not too dearly bought; for infants as well as adults make very uncouth figures with bald heads; and so thin a covering as fine cambric, when cold water is daily used, cannot, I think in any manner counteract nature in her progress of confirming and strengthening the parts.—Mrs. Macaulay. Bathing has been too little, and sometimes improperly, employed in the nursery. Like emetics and clysters, it has been dreaded only because it's properties have not been sufficiently understood. It would be unnecessary to prove, in this place, it's salutary and unparalelled effects, in cutaneous eruptions of children, in scrofula or the king's evil, the rickets, and even consumption, which destroys about one-third of the number of those who die in the metropolis. It has been very generally, tho' without foundation, believed, that *cold* baths only, are bracing and strengthening, and that warm, as well as hot-baths, produce a contrary effect. This opinion requires but a short refutation. If the temperature of the warm bath exceed the heat of the human body, or 98 degrees of Fahrenheit's thermometer, it is then no longer a *warm* but a *hot* bath; and, as such, ought to be used only in certain diseases, by the direction and advice of a medical practitioner: if, however, the bath be prepared at a temperature varying, according to circumstances, from the 8th to the 85th, or even 96th degree, it then forms a lukewarm or tepid bath. This remedy is truly valuable, particularly to children born of weak and enervated

parents; inasmuch as it relaxes the rigid fibres, relieves the spasmodic stricture of the cutaneous vessels, resolves the tough pituitous humours, which clog the pores of the skin, promotes the discharge of noxious perspirable matter, and imparts tone and vigour to all the functions of the body. It is therefore much to be regretted that so powerful and excellent a mean of restoring health and energy, cannot be more easily resorted to in domestic economy. —Dr. Willich. On this subject, as it relates to adults, more copious remarks may be found in a Treatise by Dr. Buchan on Cold Bathing; in the Domestic Encyclopœdia; and in "a Treatise on the Effects of Water in Fevers," by Dr. Currie.

TEETH CUTTING.

The proper season for weaning children is indicated by the cutting of their teeth, an operation which is usually very sharp and painful. At this time, by a mechanical instinct, they carry every thing, which is put into their hands up to their mouths. In order to facilitate this task, therefore, the child is generally provided with a coral, or other hard body, to rub against it's gums. I think, however, this does not answer the end proposed. The rubbing of hard bodies in this case against the gums, so far from softening must make them hard and callous; rendering the teeth still more difficult to cut, and the pain more acute and lasting. Let us follow the traces of instinct. We do n't see the young of the canine species, in cutting their teeth, ever gnaw flints, iron, or bones; but always wood, leather, rags, or other soft substances, which will tear or yield to the impression of their teeth. But simplicity is banished from every thing, even from our treatment of the most simple of

animals, an helpless infant. It must have bells of silver and gold, and corals of all sorts and prices. What an useless and destructive apparatus! I would have nothing of all this. No bells, no corals, for my child; but natural twigs taken from the tree, with their leaves and fruit; the dried heads of poppies, in which it might hear the seeds rattle; a stick of liquorish which it might suck and chew; these would amuse it as well as any such magnificent-toys, and would not habituate it to the luxurious parade of wealth or distinction. I would therefore accustom them betimes to chew dried fruits and crusts of bread. I would give them hard cakes and biscuits to play with; by softening which in their mouths, they would sometimes swallow part of them: thus they would cut their teeth easily, and wean themselves almost imperceptibly. Infants born and brought up in the country, have generally a very good appetite, and require no other trouble in weaning.—Rousseau, b. 1.

Instead of a coral a piece of strong leather, about 3 inches long, and a quarter of an inch square, may be suspended from the child's waist, which will be found at least inoffensive; many think salutary.

WALKING.

My pupil shall have no pudding-caps, no go-carts, no swings, no leading strings, or at most only a back-string, for the sake of holding him up on the pavement when he just begins to walk, or to assist him in running. Instead of keeping him stifled in the close air of the nursery, he should be taken out every day into the open fields. There he might run and play about; and if he tumbles a hundred times a day, so much the better; he will the sooner learn when down how to get up again. The pleasure of being at liber-

ty will be a sufficient recompense for his falls. I would have my pupil frequently hurt himself; in return, however, he would be always gay and sprightly; whereas, tho' your's should hurt themselves less, they would be, on the other hand, more fractious, peevish, and dull.—Rousseau, b. 2.

SUFFERING.

Man is born to suffer in every stage of his existence. Even self-preservation is attended with some degree of pain. Happy are we, that in our infancy we are susceptible only of physical evils. Evils much less cruel, much less terrible than others, and more seldom capable of reconciling us to death. Men never destroy themselves to be rid of the gout; the anguish of the mind only is productive of despair. We lament the state of infants, whereas it is our own which should be most lamented. The greatest evils we suffer originate in ourselves. A child, as soon as it is born, begins to cry; great part of it's earliest infancy is spent in tears. Sometimes we dance it about, and soothe it; at others threaten and beat it, in order to make it silent. We always either do that which is pleasing to the child, or exact from it what pleases ourselves; either submitting to it's humours, or obliging it to submit to our's. There is no medium; it must either command or obey. Hence the first ideas it acquires are those of tyranny and servitude. Before it can speak, it learns to command, and before it can act, it is taught obedience; nay, sometimes, it is punished before it can be conscious of a fault, at least before it can commit one. In this manner we early instil into their tender minds those passions which we afterwards impute to nature; and, after having taken the

pains to make them vicious, complain that we found them so.—Rousseau, b. 1.

CAPRICE.

The long fits of crying in a child, who is neither confined, sick, nor in real want of any thing, are only fits of habit and obstinacy. They are not to be attributed to nature but to the nurse, who, from not knowing how to bear such importunity, only increases it, without reflecting that, in making the child quiet to-day, she is only encouraging it to cry the more to-morrow. The only way to cure, or prevent, this habit, is to take no notice of a child in such circumstances. Nobody cares, not even children, to take fruitless pains. They may, for a while, persevere in their trials; but, if you have more patience than they have obstinacy, they will be disgusted at the experiment, and repeat it no more. This is the way to prevent their tears, and to accustom them to cry only when they are really in pain.—Rousseau, b. 1.

If a child be of a delicate constitution, extremely susceptible, and naturally inclined to cry for nothing, I would soon dry up the source of his tears, by rendering them fruitless. So long as he continued crying I would not go near him, but run to him immediately on his becoming silent. By this means, his manner of calling me to his assistance would not be a continued cry. A child seldom cries when alone and when there is no chance of being heard.—Rousseau, b. 2. I once undertook, for some weeks, the care of a little boy; accustomed not only to do as he pleased, but to make every body in the family do so too; and thus, of course, very capricious and humoursome. The very first night, in order to put my complacency to trial, he insisted on my getting

out of bed at midnight. I was in a sound sleep, when he leaped out of his own bed, put on his night-gown, and waked me. I rose accordingly, and lighted a candle, when I found this was all my young gentleman wanted; for in a quarter of an hour he grew sleepy, and went to bed again, satisfied with his experiment. Two nights after, he repeated it with the same success, and without the least appearance of reluctance on my side. But as he embraced me, in going to bed again, I said to him very gravely, "This goes very well, hitherto, my good friend, but do n't repeat this trick any more." This I suppose, excited his curiosity, and gave him an inclination to try if I should dare to disobey him. Accordingly, the next night, he waked about the same hour, and called me up as before. I now, therefore, asked him what he wanted? He told me, he could not sleep. "So much the worse," said I, and lay still. He asked me, then, to light the candle. "To what purpose?" said I, still remaining quiet in my bed. Being a little embarrassed at my answering him so laconically, he groped about the room for the tinder-box, which, having found, I could not help smiling, at hearing him hit his fingers with the flint and steel. After several fruitless attempts to strike a light, he brought the implements to me; when, telling him I had no occasion for them, I turned myself to the other side. Upon this he began to stalk about the chamber, singing, hallooing, and making as much noise as he could; running every now and then against the chairs and tables, which I found he took care not to hit too hard, tho' he did not fail every time to make loud complaints, in hopes of making me uneasy. All this, however, did not answer his

end; and I saw that, reckoning upon my giving him good words, or falling into a passion with him, he was quite disconcerted at my indifference.

Being resolved, however, to overcome my patience by dint of obstinacy, he continued his noise till I grew quite angry; but, reflecting that I should spoil all by expressing myself in anger, I took another method. I got up without speaking a word, and went to the table for the tinderbox, which not finding it there, I asked him for it. This he readily gave me, chuckling for joy at the thoughts of having gained his point. Having struck a light, I took my little gentleman by the hand, and lead him quietly into a neighbouring closet, whose window-shutters were well fastened, and where there was nothing he could break: there, locking the door upon him, I left him in the dark, and returned to bed without uttering a syllable. You need not ask if this proceeding did not occasion at first a terrible outcry: it was what I expected, and I did not trouble myself about it. After some time, however, the noise ceased, on which I listened to his motions, and finding him lay himself down to sleep, I went to sleep also. On opening the closet door, by break of day next morning, I found my little rebel stretched out upon a couch, and in a profound sleep, of which, after so much fatigue, he had doubtless some need. But the affair did not end here. His mother soon learnt that her dear child had spent two thirds of the night out of bed. This was thought enough to kill him; and, indeed, he was looked upon as good as dead already. The cunning rogue, thinking a fine opportunity afforded him of being revenged, pretended accordingly to be very ill, not foreseeing what would be the conse-

quence, and that he would get nothing by his pretence. A physician was immediately sent for. Unhappily for the mother, the doctor was a wag, who, to divert himself with her apprehensions of danger, only increased them. At the same time, however, he whispered me in the ear, to let him alone. I promise you, said he, I will cure the child, for one while, of his whim of falling sick. In short, the doctor advised his being confined to his chamber, subjected him to a regimen, and turned him over to the apothecary. I could not help being grieved to see the poor mother thus deceived, and made the dupe of every one about her, except myself, whom for that very reason she hated. After reproaching me in pretty severe terms, she proceeded to tell me, that her child was of a delicate constitution; that, being the only heir of the family, his life was very valuable; that it must be preserved at all events, and that she positively would not have him thwarted.

In the latter article I was of her opinion, but she did not know the difference between not thwarting him, and paying him implicit obedience in every thing. I saw it was necessary to talk to the mother in the same strain as I had done to the child. "Madam," said I, very coldly, "I know not probably in what manner an heir is to be educated, nor do I desire to learn; so that you will do well to take your own measures on that head." Having occasion for me, however, some time longer, the father reconciled matters, the mother wrote to hasten the preceptor's return, and the child, finding he could get nothing by disturbing my sleep, or by falling sick, took it into his head to sleep soundly himself and be in good health.

It is not to be imagined to how many similar ca-

prices this little tyrant had subjected his poor preceptor; for he was educated constantly under the eye of his mother, who would not permit the heir of the family to be disobeyed in any thing. At whatever hour he wished to go abroad, his governor must be ready to go with, or rather to follow, him; and he always took particular care to make choice of those times when he saw him most employed.

He wanted to exercise the same command over me, and to avenge himself in the day-time for the repose he was obliged to let me enjoy in the night. I entered at first very readily into all his designs, and set out with an endeavour to convince him of the pleasure I should take in obliging him. But having done this, I took different measures to cure him of his caprice. It was necessary to confirm him first in the nature of his error, which was not difficult. Being sensible that children think only about the present, it was easy for me to take the advantage I had over him in point of foresight. I provided for him one day an amusement, within doors, of which I knew he was extremely fond; when, just as he was in the height of his enjoyment, I proposed to take a walk with him. This was rejected; in consequence of which, I insisted on it some time to no purpose. He would hear nothing of it; but grew so impatient, that I was obliged to give up the point; of which submission he took, as I intended he should, very particular and assuming notice. The next day it was my turn. He began to be tired of home, while I, on the contrary, seemed to be very earnestly employed. There needed no such preparation, however, to fix his determination, and induce him to call me in a great hurry from what I was about, to walk abroad

with him. I refused to go, and he persisted in requiring it. "No," said I, "by your following your own inclinations yesterday, you taught me to follow mine to-day: I will not go."—"Well then" retnrned he, pertly, "I will go alone."—"As you please," said I; and turned about to my work. He then began to dress himself; seeming a little uneasy, that I did not follow his example. Being ready to go, he came to take his leave; when I readily returned his salutation; but, being desirous to alarm me, he proceeded to tell me whither he intended to go: to hear him talk, you would have thought he designed to have made a voyage round the world. Without appearing concerned, however, about the matter, I wished him a good journey, and applied myself again to my affairs. His embarrassment now increased; but resolved to put a good face on the matter, and being just ready to go out of the door of his apartment, he called his foot-boy, and bade him follow him. The foot-boy, however, being previously warned, answered he had not time, and that, being employed in my business, he ought to mind me rather than him. At this refusal, the child knew no longer what to think or do. He could not conceive it possible that he should be permitted to go out alone; he, who imagined himself so vastly important in the eyes of every one, and thought both heaven and earth interested in his preservation. He began, nevertheless, to be sensible of his own weakness; and saw, beforehand, the risks he was to run in going abroad among people he was unacquainted with: his obstinacy, however, still supported him in his resolution; and he went down stairs; but very slowly, and with apparent reluctance. At length, he ventured into the

street; comforting himself a little in the consideration, that, whatever harm came to him I must be answerable for it. All this being what I expected, every thing was prepared for it; and, as it was a kind of public experiment, I had obtained the father's consent to it. He had not gone far from the door before he heard the neighbours, on each side the way, taking notice, and talking of him. A mighty pretty gentleman! cries one, where can he be going alone? He will certainly lose himself: I have a good mind to call him in. No, no, take care of that, says another, don't you see 't is a little knave whom his father has turned out of doors because he is good for nothing? I would have nothing to do with him; let him go where he pleases. Well then, replied the other, God go with him, but I should be sorry he should come to any harm. A little farther he passed by some unlucky boys, about his own age; who mocked and laughed at him. The farther he went, the more he found himself embarrassed. Being alone, and without protection, he saw himself turned into ridicule by every body he met, and found, to his great surprise, that his fine clothes did not sufficiently entitle him to respect. In the mean time, one of my friends, who was a stranger to him and planted on purpose, to keep an eye over him, followed him up and down, and at a proper time accosted him, and conducted him home. This scene, required a man of wit and understanding; and indeed it was admirably well performed. Without making the child timid, by frightening him too much, he made him so sensible of the imprudence of his design, that he returned to me, in about an half an hour, so submissive and confused that he hardly durst look me in the

face. To complete the misfortune of this expedition, also, his father, who was just going out as he entered, met him on the stairs. He was now obliged to give an account where he had been, and the reason why I did not accompany him. [In such a case as this, one runs no risk, in requiring a child to tell the truth; because he knows he cannot possibly disguise it; and that, if he should tell a lie, he would be immediately detected.] This was such a mortifying stroke, that the poor child could almost have wished himself buried a hundred feet deep. Without taking the trouble of giving him a long reprimand, his father said to him, more coolly than I expected, "Well sir, whenever you are inclined to go out alone again, you may; but, as I do not choose to have any vagabonds in my house, I desire you will take care not to come in again." For my part, I received him without reproach or raillery, but a little gravely and reserved. The next morning, I observed with pleasure, that he passed with an air of triumph along with me, in the face of those very people, who had ridiculed him the day before, when he was alone. Hence it is easy to conceive he never threatened to go abroad again without me.

By these means, and others of a like kind, I so far prevailed, during the short time I stayed with him, as to make him do every thing I required of him, without any injunctions, prohibitions, lectures, or useless exhortations. So that whenever I spoke he was satisfied, while my silence was what he was most afraid of; for then he understood something was wrong. I always left the circumstances themselves, however, to set him right.—Rousseau, The habitual gratification of will not only precludes the grate-

ful passions of hope and joy, but tends to produce all the unamiable and hateful passions and dispositions of the human heart. Anger, peevishness, and pride, are almost, without exception, produced by the constant gratification of every wayward desire. The first is the father of revenge and cruelty; the second, of displacency and discontent; and the third of arrogance, ingratitude, and contempt. Think of this, ye mothers, who, by a weak and blind indulgence of the infant will, lay the foundation of future vice and misery to your ill-fated offspring! Were the happiness of the child and the happiness of the man incompatible, so that whatever contributed to the latter must be deducted from the former, the overweaning indulgence of parents might be excused, and the common apology, namely, "that as life is uncertain, the poor things ought to be permitted to enjoy the present," accepted as satisfactory. But may we not appeal to every person who has had the misfortune to live for any time with a family of spoiled children, for a sanction to our assertion, that the gratification of will has only been productive of misery? In the career of indulgence, the fondest parents must somewhere stop. There are certain boundaries which folly itself will not at all times be willing to overleap. The pain of the disappointment which must then ensue, will be intolerably aggravated by all the discordant passions fostered by preceding indulgence. A child, whose infant will has been habituated to the discipline of obedience, submits to disappointment, as to inevitable necessity, with cheerfulness. Nor will disappointment to such a one so frequently occur, a wholesome check having been early put upon the extravagance of desire. Whilst,

on the contrary, the satiety consequent upon the fruition of every wish sets the imagination to work, to find out new and untried sources of pleasure. I once saw a child make itself miserable for a whole evening, because it could not have the birds which flew through the garden, to play with. In vain did the fond mother promise that a bird should be procured to-morrow, and that it should be all his own, and that he should have a pretty gilded cage to keep it in, which was far better than the nasty high trees on which it now perched. "No, no, that would not do; it must be caught now; he would have it now, and at no other time!" 'Well, my pretty darling! do n't cry,' returned mamma, 'and you shall have a bird, a pretty bird, love, in a minute;' casting a significant look on her friends, as she retired to speak to the servants. She soon returned with a young chicken in her hand, which she covered so as not to be immediately seen. 'Here, darling, here is a pretty, pretty bird for you; but you must not cry so much. Bless me! if you cry at that rate the old black dog will come and fetch you in a minute. There now, that 's my good boy! now dry your eyes, love, and look at the pretty bird.' At these words little master snatched it from her hand, and perceiving the deception, dashed it on the ground with tenfold fury. All, now, was uproar and dismay, till the scene becoming rather too oppressive, even for the mother, a servant was called, who took the little struggling victim of passion in his arms, and conveyed him to the nursery. Such are the effects of the unlimited indulgence of self-will! Yet this fond mother pursuaded herself that she obeyed the dictates of pure affection! The frequent recurrence of

any passion, even from our earliest years, begets a tendency to that passion, till it be strengthened into a habit, and becomes interwoven with the constitution. How difficult, how next to impossible, is it *then* to conquer, all can witness!—Miss Hamilton.

FOOD.

Milk is the food designed by nature for young animals, and should be given them in it's recent state. To take off the cream is injurious to their health. Nor should milk be given to children after it has been long kept in a boiling heat, because much of it's fragrant oil is then evaporated. Yet even new milk does not always agree with children after they have passed the years of infancy. For milk taken into the stomach must be always previously curdled or coagulated before it can be digested, or converted into nourishment. Now the stomach of young children abound more with this acid juice than in their riper years, and when a sufficient quantity of it is not produced for the purpose of curdling the milk, which they drink, it is liable to disagree. To those few, therefore, whose stomachs do not easily digest the coagulable part of milk, other fluid food should be allowed to breakfast, as gruel, or tea with cream and sugar in it, and with bread and butter; and to supper, a slice of cheese, or tart, or bread and butter, with small beer or water to drink; but it is probable, that milk might be made to agree with all stomachs, if it was previously curdled by rennet, as I have often recommended with success to elderly persons; or by letting it stand, till it becomes spontaneously sour like buttermilk, as is the custom of the inferior people of Scotland; except nevertheless where the distaste of the child is owing to prejudice or caprice, which is

then incurable but by time. WHEAT FLOUR contains more nutriment than that of rice, or barley, or oats; as it possesses more starch in proportion to it's bulk, and a gluten approaching to animal matter. But much SALT or SPICE should not be allowed in the diet of children, as they are certainly unwholesome by inducing a weakness of the capillary and absorbent systems of vessels, in consequence of their too great stimulus, and contain no nourishment. As BUTTER and SUGAR are perhaps the most nutritive of animal and vegetable substances, they may be more easily taken to excess; on which account some mistaken parents have totally prohibited the use of them; which is a great disadvantage to weaker children, who require more nutritive diet in less bulk than stronger ones. For the drink of the more robust children, water is preferable, and for the weaker ones, small beer; but in this, as well as in the choice of solid food, their palates should be consulted; for the nice discernment of this sense is bestowed on us by nature to distinguish, what the stomach can best digest. It should however be observed, that in artificial viands the taste cannot distinguish what is unwholesome; as sugar may be mixed with arsenic. So in the drinking of fermented liquors, as ale and wine, which are chemical productions, the palate is not consulted; a glass of mere WINE should never be given to children, as it injures their tender stomachs like a glass of brandy or rum, or gin to a grown person; and induces those diseases, which it is often erroneously given to prevent; as weakness of digestion, with the production of worms in consequence. Wine diluted with thrice it's quantity of water may be allowed, if required, instead of small beer; or ale or cider diluted with thrice

their quantities of water. RIPE FRUITS, OR FRUIT PIES, are peculiarly serviceable to the constitutions of children, as well as agreeable to their palates; as they are known to prevent biliary concretions, and consequent jaundice; and on the same account to render the skin clearer and fairer, as well as to counteract the tendency to putrid diseases. These should therefore be allowed to children at all seasons; and may either, occasionally, constitute a part of their diet; or may be recommended to them, when they lay out part of their pocket-money with hucksters, in preference to seed cakes, gingerbread, or sugar-plumbs; the former of which are generally made of bad flour deteriorated by spice; and the latter are liable to be coloured with gamboge, vermillion, verdigis, or other noxious drugs. Too long fasting, or food of less nourishment than they have been accustomed to, are peculiarly injurious to children; as they weaken their power of digestion, impair their strength, and impede their growth. If young people be thought too corpulent, a diminution of food with an increase of exercise, when they have obtained their full growth, may be used with advantage; but even then not without caution; since too great abstinence may induce universal debility, which may remain through a diseased and comfortless life.—Dr. Darwin.

The DIGESTIVE ORGAN OF CHILDREN is subject to many furious assaults: their tender stomachs ought not to be measured by those of adults. And in this respect, neither the quantity, nor the quality of nutriment is properly attended to. TEA, COFFEE, BEER, and WINE, all are more or less hurtful, and herein generally misapplied. Nor are we sufficiently studious to contrive such exercise as is adapted to

the age, strength, temperament, and inclination of the child. Farther, many parents feel an invincible desire to improve the infantile MIND, at an age when such attempts cannot be realized, without producing consequences felt by the child during the whole of it's life; they are anxious to exhibit the progress made by forward children in reading, in history, geography, arithmetic, &c. not considering that every premature exertion is attended with the most dangerous effects. Thus, the access of the fluids towards the head is promoted; preternatural irritability of the whole nervous system, and a tendency to spasmodic strictures, are thereby occasioned; digestion is likewise impaired, and rendered weak and inactive for life; and lastly, early consumption, or dropsy in the head, terminates the calamitous scene. The ancient treatment of children, being consecrated by time, cannot be rudely and precipitately rejected; but old customs may be changed, by prudent and moderate management, and thus we may proceed from one step to another, in extending the boundaries of truth and reason. A gradual transition, from a defective to a better state of things, is commonly the most permanent. Let us first oppose the most dangerous notions and prejudices: the conquest of a *single* prejudice, if completely effected, is a triumph of no little moment, inasmuch as it will shake the foundation of many others, more or less connected with it.—Dr. Willich. The cruel necessity which our wants impose on us, to inflict that fate on other beings which would be terrible to ourselves, is an evil of sufficient weight, were the use of ANIMAL DIET confined within such limits as the state of things will admit. I can from my own ex-

perience affirm, with Rousseau, that the taste of flesh is not natural to the human palate, when not vitiated by carniverous habits. Milk, fruit, eggs, and almost every kind of vegetable aliment, ought to be the principal part of the nourishment of children. The swallowing of blood fills a delicate mind with horror. It is a diet only fit for savages; and must naturally tend to weaken that sympathy which nature has given to man, as the best guard against the abuse of the extensive power with which she has intrusted him. It is I believe generally agreed, by all the medical profession, that the flesh of well-grown animals is easier of digestion than the flesh of young ones.

SUGAR, from it's acid qualities, and the oppression which any large quantity of it gives to a stomach not accustomed by continual habit to this aliment, has been very generally banished out of the diet of children. Sugar plumbs, sweet cakes, and other enticing viands of the same kind, with which we used to engage the affections of the little gluttons, are now prohibited, as injurious ways of carrying our points with them; and a variety of other means are adopted to engage the infantile imagination. But tho' I am entirely of Mr. Locke's opinion, that we ought not to inflame the natural propensity to gluttony, into an habitual vice, by pleasing their palates as a reward to their obedience; yet I am far from thinking that sugar should be entirely left out of the diet of children. Sugar has very valuable medical properties. It is antiputrescent in a high degree, and will agree with all stomachs when they are accustomed to it. It has sufficient warmth to correct the coldness of raw fruit, and it has a sufficient stimulating quality to make up for the use of fermented liquors, which never ought

to be given to children; besides, every taste that is so general as the love which children have to sweet viands, should be attended to as the dictate of nature for some useful end. Let them be fed then once a day with fruit of some kind, dressed with sugar only; let care be taken that they eat a good portion of bread with this meal, and that their mouths be well washed after it with cold water; and thus the taste will be gratified, and every mischief avoided which can reasonably be expected from such an indulgence.

I cannot quit this subject without making some remarks on a very capital neglect in the education of our ancestors in respect to the preservation of one of the most useful, as well as ornamental of Nature's gifts. The materials which compose the human frame, are more durable than perhaps is at present imagined. Nature, I am persuaded, never intended to deprive us of our TEETH, whilst we had use for them. It is absurd to suppose that she would take from us what is so necessary, both for the purpose of articulation, and chewing our food. No; it is warm liquors, warm beds, and warm night-caps, which deprive the mouth of it's greatest ornament, and give to age it's highest deformity. Whilst every substantial corporeal blessing is sacrificed to a vain and foolish idea of FEMININE BEAUTY, our habits tend to deprive us of the reality. Formerly, when women had attained the age of 35, they were obliged to give up every pretension to beauty, and assume a plain and neat appearance, in order to hide the injuries they had sustained from the effects of time and error. They are now more than verging on the other extreme; and old women greatly heighten all the defects of age, by fantastic ornaments.—Mrs. Macaulay.

The peasants eat less animal food and more vegetables than women in towns. When they are engaged to suckle the children of citizens; they are, however, obliged to vary their aliment, from the notion that soups and broths made of flesh-meat afford a better chyle, and greater plenty of milk. I am not of this opinion, and have experience on my side, which informs us that children, thus nourished, are more subject to the gripes and worms, than others. Nor is this to be wondered at, since animal substances, when putrefied, are covered with worms, in a manner never experienced in the substance of vegetables. Now, the milk, as it is prepared in the animal body, becomes a vegetable substance; as may be demonstrated by analysation; it turns readily by acids, and so far from affording the least appearance of a volatile alkali, as animal substances do, it yields, like plants, an essential neutral salt. The milk of those women who live chiefly on vegetables, is more sweet and salutary than that of carnivorous females. Formed out of substances of a similar nature, it keeps longer, as it is less subject to putrefaction. And with respect to it's quantity, every one knows that pulse and vegetables increase the quantity of blood more than flesh-meat; and why not therefore that of the milk? Vegetable aliment may possibly make the milk more apt to turn sour, but I am very far from regarding sour milk as unwholesome nutriment. There are people in some countries who have no other, and yet are in good health. Milk does not agree with some constitutions, nor will any absorbent reconcile it to the stomach, while others digest it well. Much inconvenience has been apprehended from the milk turning to curds; this is an idle apprehension, because it

is well known that milk always curdles in the stomach. Hence it is that it becomes an aliment solid enough to nourish infants and other animals, whereas, if it remained fluid, it would pass off, and afford them no nourishment at all.—Rousseau, b. 1.

SLEEP.

Children require much sleep, because they take much exercise; the one serves to counterbalance the other. Do not enervate your pupil, however, by indulging him in soft and uninterrupted slumbers. Let him enjoy his rest at first without restraint, as the law of nature dictates; but forget not, that in society it is frequently necessary to make encroachments on that law. He should be accustomed, therefore, as he grows up, to sit up late, and rise early; to be waked unexpectedly out of his sleep. By beginning with him early, and proceeding gently and gradually, we may thus form his constitution to bear those things which might destroy it, if already formed. It is of great importance to accustom ourselves betimes to indifferent lodgings; it is the way to prevent our ever meeting with bad beds, and generally a hardy way of living, when we are once used to it, increases the number of agreeable sensations, whereas a soft and luxurious life prepares us for an infinity of displeasing ones. Persons tenderly brought up cannot go to sleep but on a couch of down; those who are accustomed to lie on boards, can sleep any where. When a child is in health we may cause it to go to sleep or keep it awake, almost as we please. When the nurse is tired of the prattle of children, nothing is more common with her than to put them to bed, and bid them go to sleep: but this is much the same as if she should bid them be well when they are sick. The

right way to cause children to sleep is to let them first be weary.—Rousseau, b. 2. We recommend strongly that children sleep in separate beds. The temperament of bodies vary. There can be no doubt of the impropriety of putting a diseased and a healthy person in the same bed. The same may be said of youth and age, for, compared to youth, age is a disease. A child cannot be kept too secure from infection; his bed-fellow may be taken unwell, or have the seeds of disorder within him, long before it is perceived by others; it is our duty then to prevent infection by our forethought. There are other reasons assignable for this advice, of considerable force. Lying too long in bed has a strong tendency to debilitate the human frame. According to Plato, too much sleep and too much labour, are enemies to instruction; seven hours of rest in these climates may be reckoned sufficient for any healthy person.—Northmore. The prevailing custom of placing two and sometimes even three children in one bed, is subject to many and strong objections, both in a moral and physical point of view: this inconvenience, together with the danger attending so indelicate a practice, should induce every reflecting parent to procure for his child a separate couch, be it ever so simple, rather than furnish him with additional articles of dress, and other luxuries.—Dr. Willich. Sleep ought to be in proportion to the age of the infant. After an uninterrupted rest of nine months in the state of a fœtus, this salutary refreshment should continue to fill up the greater part of a child's existence, for a continual watchfulness af 24 hours would prove destructive. After the age of six months, the periods of sleep, as well as all other animal functions,

may in some degree be regulated; yet, even then, a child should be suffered to sleep the whole night, and several hours, both in the morning and afternoon. Mothers and nurses should endeavour to accustom infants, from the time of their birth, to sleep in the night preferably to the day, and for this purpose they ought to remove all external impressions which may disturb their rest, such as noise, light, &c. but especially not to obey every call for taking them up, and giving food at improper times. After the second year of their age, they will not instinctively require to sleep in the forenoon, tho' after dinner it may be continued to the third and fourth year of life, if the child shews a particular inclination to repose; because, till that age, the full half of it's time may safely be allotted to sleep. From that period, however, it ought to be shortened for the space of one hour with every succeeding year; so that a child of seven years old may sleep about eight, and not exceeding nine hours: this proportion may be continued to the age of adolescence, and even manhood. To AWAKEN CHILDREN FROM THEIR SLEEP with a noise, or in an impetuous manner, is extremely injudicious and hurtful: nor is it proper to carry them from a dark room immediately into a glaring light, or against a dazzling wall; for the sudden impression of light debilitates the organs of vision, and lays the foundation of weak eyes, from early infancy. Another habit, still more dangerous, and often destructive in it's consequences, deserves severe animadversion: it is the practice of PLAYING WITH CHILDREN AFTER SLEEP, while they remain in bed, or suffering them to indulge their fancy, when awake in the morning. Thus, alas! the stimulating heat of

the couch, together with the accumulated matters destined for evacuation, almost inevitably rouses certain sensations, which but too frequently unfold the dormant sexual instinct, at an early period of life. Those parents and guardians who are anxious to preserve their children from vice, ought cautiously to guard against such habits. THE MOST PROPER REGULATION with respect to the sleep of children upwards of seven years of age, appears to be the following: to send them to their beds, at the latest, at nine o'clock, and to awaken them at the hour of six in the morning. A BED ROOM, or nursery OUGHT TO BE spacious and lofty, dry, airy, and not inhabited through the day. No servants, if possible, should be suffered to sleep in the same room, and no linen or washed clothes should ever be hung there to dry, as they contaminate the air in which so considerable a portion of infantine life must be spent. The consequences attending a vitiated atmosphere in such rooms, are various, and often fatal. FEATHER-BEDS should be banished from nurseries, as they are an unnatural and debilitating contrivance. The windows should never be opened at night but left open the whole day. [It may not be improper to remark here, that the custom of many individuals makes against this injunction; and where the room is a confined one, the admission of night air, in any season, may be pronounced, less pernicious than that which has been rendered putrid by frequent respiration.] Lastly, THE BEDSTEAD must not be placed too low on the floor; nor is it proper to let children sleep on a couch which is made without any elevation from the ground; because the most mephitic and pernicious stratum of air in an apartment, is that within one

or two feet from the floor, while the most wholesome, or atmospheric air, is in the middle of the room, and the inflammable gas ascends to the top.—Extracted from Hufeland by Dr. Willich. Madame de Genlis's practice of providing beds with boarded bottoms, covered only with blankets, appears improper, because in this case the weight of the body presses on a smaller surface than when a soft matress is made use of; yet who is daring enough to contradict such "stubborn things" as facts. She asserts, that she was entrusted with the care of a child (her nephew) who was in a deplorable state, being little, weak, and thin to an extreme degree; but by causing him to pursue a course of gymnastics and sleeping on wood, a custom, she says, excellent on a thousand accounts, particularly as to the shape, and the lungs, as it prevents catching cold. She returned this child at the age of 15 to his father, and a finer, stronger, or more active young man; better or more regularly formed, or of a more robust constitution, she thought, could not be formed.

CLOTHING.

I would not have a child, the moment he is at liberty to breathe, and freed from one encumbrance, be laid under others, still more restrictive. No stay-bands, no rollers. No swaddling clothes; but blankets, loose and large enough to leave all it's limbs at liberty; neither so heavy as to lay a restraint on it's motion, nor so warm as to prevent it's feeling the impressions of the air. Place it in a roomy cradle, well lined, where it may roll and tumble about at ease, and without danger. I make use of the word cradle, for want of a better, otherwise I am persuaded children have no occasion for ROCKING, and that this custom is

often hurtful. When it has gathered sufficient strength, let it crawl on it's hands and knees about the nursery; let it use and stretch it's little limbs, and you will see it daily grow stronger. Compare it with a child of the same age, wrapt up in swaddling clothes, and you will be astonished at the difference of their progress. The limbs of a growing child should have room enough in it's clothes; he should have nothing to restrain his motions or growth, nothing too tight, no ligatures about him. The blood and juices, retarded in their circulation, stagnate and grow foul: the disorders arising from which, increased by an inactive and sedentary life, bring on the scurvy; a distemper common to us, and scarcely known among the ancients, whom their dress and manner of living preserved from it. THE BEST WAY is to let them go as long as possible in loose vests; and, afterwards, to let their clothes be made large enough; and not to stand on displaying a fine shape, by means which will only serve to destroy it. Their defects, both in body and mind, arise from the same cause; we are desirous of making men of them before their time. With respect to the COLOUR OF THEIR CLOTHES, children are generally fond of the gay and lively; they are more careful of them also, and I see do reason why we should not, in such cases, consult their natural inclination; but as soon as they begin to prefer one stuff to another because it is rich and costly, their hearts are infected by luxury and the caprices of opinion. This kind of taste they assuredly have not acquired of themselves.—Rousseau. With regard to dress, it should be simple and easy, and every kind of pressure should be studiously avoided, as tending to produce convulsions and other serious

complaints. The only part of an infant's dress or covering, which may be applied pretty close, is a broad piece of thin flannel round the navel, to guard against any protrusion there, from the accidental violence of the child's cries. But take care not to make the pressure too tight, or you will not only hurt the bowels, but, perhaps, cause, in another place, a much worse rapture than that to which your precaution is directed.—Dr. Buchan's Advice to Mothers.

See a separate pamphlet, entirely devoted to this subject, forming the 47th No. of this Publication.

WET NURSING.

Whence comes this irrational, this unnatural custom? Ever since mothers have taken upon them to despise their principal obligation, and give up the nursing of their own children, it has been necessary to commit them to the care of women hired for that purpose; who thus become the temporary mothers of children, in whose favour nature is silent, having studied only to save themselves trouble. An infant, whose arms and legs are at liberty, must be continually watched; but when it is fast bound, it may be thrown into any corner, without troubling yourself about it's cries. Provided there be no other proofs of the nurse's negligence, if the child break not a leg or an arm, what signifies to her whether it remain a cripple the rest of it's life? Do those polite mothers, who, disengaged from the trouble of children indulge themselves in the amusements of the town, know the treatment their harmless infants may, at the same time receive in the country? How often is the little innocent, when it's nurse is in the least hurry, hung up on a peg, like a bundle of clouts, there to remain crucified, till other business be leisurely dispatched.

Such children as have been found in this situation, have been observed to be always black in the face; the stomach being violently compressed, preventing the circulation of the blood and forcing it into the head. In the mean while, the poor little creatures were supposed to be very patient, because they had not the power to cry. I know not precisely how long a time a child might remain alive in such a situation, but I imagine it could not be considerable. I have frequently observed the LITTLE ARTIFICES of some new-married women, who affect to be thought desirous of nursing their own children; and perceive they know very well how to get themselves solicited to give up that point. I have observed how artfully the husband, the physician, and, particularly the mother, has been brought to interfere. A husband who should dare to consent that his wife should nurse her child, would be esteemed an abandoned wretch; an assassin, who wanted to get rid of her. Ye prudent husbands! sacrifice, therefore, your paternal affection to domestic quiet; and think yourselves happy that there are to be found, in the country, wives more continent than your own. Has a child less need of a mother's tenderness than of her breast? Other women, nay brutes, might afford it the milk which she refuses; but the solicitude, the tenderness of a mother cannot be supplied. She who suckles the child of another instead of her own, must be a bad mother; how then can it be expected she should make a good nurse? There results from this practice of abandoning infants an inconvenience, which is of itself sufficient to deter a woman of any sensibility from committing her children to the care of others; and this is, that of a stranger's par-

taking with, or alienating from her the rights of a mother; of seeing her child love another woman as well or better than herself; of perceiving the affection it retains for a natural parent, a matter of favour, and that of it's adopted one a duty: for where the obligations of a mother are duly discharged, the attachment of the child may be expected. The method usually taken to remove this inconvenience, is to inspire children with a contempt for their nurses by treating them as servants. When their business is done, the child is taken away, or the nurse dismissed, who is afterwards so ill received that she is soon disgusted with coming to see her nursery. At the end of a year or two, the child sees and knows her no more; but his mother imagines herself substituted in her place, and endeavours to repair her negligence by her cruelty; but she is mistaking. Instead of forming an affectionate son of an unnatural nurse-child, she only excites his ingratitude; and teaches him one day to despise her who gave him life, as he already despises her who nursed him with her milk.

Where there is no mother there can be no child. The obligations incumbent on both are reciprocral, and if they be neglected on one side they will carcely be fulfilled on the other. The child should love it's mother before it be sensible of it's duty. If the voice of nature be not strengthened by habit and cultivation, it will be silenced in it's infancy, and the heart will perish, if I may so express myself, before it be born. Thus the very steps which are taken with us are foreign to nature.—Rousseau, b. 1.

The subject of nursing and suckling has never been more forcibly inculcated, and brought home to the feelings of the maternal heart, than by the judicious Rous-

seau. But it deserves to be remarked that *healthy* mothers only ought to suckle their children, while those who are sickly, passionate, fretful, or oppressed with grief, subject to fits of anger, epilepsy, scrofula, consumption, and other diseases, should rather employ nurses, than ingraft their misery on the innocent offspring. Nor is it proper, that mothers who either cannot or will not comply with the rules of a suitable diet and regimen, should transfer their irregularities to infants.—Dr. Willich. That the character and manners of our countrymen, both in higher and lower life, afford but too much room for reform, is an assertion which may be made, without incurring the imputation of moroseness; but, till we can decidedly point out those circumstances which give rise to this laxity, not to say depravity of manners, of the present day, it will be to no purpose to adopt measures for their improvement. Of these causes, the custom, still so prevalent, of committing the children of the richer and middle ranks of society to be brought up by the poor, is one of the most efficacious, and, like all other vicious institutions, it's effects are injurious to all the parties who engage in it. The reason generally assigned by medical men, for promoting a custom which has of late received their almost universal sanction, is, that the mode of living, which now prevails in the higher ranks, is such as renders it impossible for a woman to afford her infant those advantages which are indispensibly necessary to it's existence and support. But, is it possible to conceive a severer satire against the female sex, than this assertion implies? Such, it seems, is the rage for pleasure and amusement, that it must be gratified, even by the sacrifice of the most important

duties of life, and by a practice which, if generally extended would endanger the very existence of the human race.—Roscoe's Introduction to Tansillo's Nurse. Can you expect that a fine lady should forego all her amusements and enter into the sober habits of domestic life, in order to enable her to nourish her offspring with wholesome food? Can you expect that she should part with her luxuries, for fear of endangering the being she has undertaken to support? Now, milk overheated with midnight revels, and with the passionate agitations of a gamester's mind, must have qualities rather injurious than beneficial to life; and I have heard it said, that the tender nerves of children are so strongly affected by perfumes, that they have fallen into convulsions on being exposed to the action of odoriferous scents.—Mrs. Macaulay. The husband of an excellent woman, who after a painful delivery fell an early victim to acute disease, procured a wet-nurse for his infant. This wet-nurse was of a strong and vigorous constitution, and her son, who partook of the same blessings, was put out, at 3s 6d. per week, to another woman. For some time the child apparently did well, and the gentleman, to whose house it was frequently brought, used to take pleasure in it. Too soon, however, it's playfulness abated, it's visits were less frequent, it's health visibly declined, and instead of fine plump cheeks and vigorous frame, a pale sallowness, and emaciated body, alone presented themselves. At length, the poor innocent was happily released from it's torments. An enquiry was made into the circumstances, and it was found that it's nurse had regularly given it gin and other strong liquors to quiet it. This, fair lady! is a fact; and do not con-

sole yourself with the belief that it is *solitary* instance; it is much too common, it is a *trade*, and you yourself are the immediate cause of this trade!—Northmore. ROCKING is a kind of substitute for that motion to which the child has long been accustomed previously to it's birth; but it should be considered, that the child then existed in a surrounding medium, very different from the air it now breathes; that violent shaking of the cradle, (a common expedient of impatient nurses) agitates the brain, stupifies the heads of children, and has a tendency to render them dull and indolent, when adults. It would therefore be more prudent, not to accustom infants to any other, but an imperceptible agitation on the arms, immediately before they are placed on the couch.—Dr. Willich. A child should not be continually kept in it's cradle, but taken out several times in the day, and CARRIED about on a pillow. I request mothers to attend to the following particulars: young children should be carried in a recumbent posture, and without any considerable elevation of the head. When they are tucked in a bed, and thus lifted up in an almost erect situation, the body readily adopts a crooked form; a misfortune which I have frequently observed to happen. The best method of carrying them, would be to lay babes in a little basket; for, while confined in bed, and packed up like a parcel, they are deprived of every degree of motion; but in the manner suggested, they might be only covered with clothes, and thus remain at liberty to expand their limbs, and turn themselves at pleasure. I farther entreat every mother, by no means to suffer an officious nurse, in the first weeks of infancy, to hold the poor babe in an erect

posture. At this tender age, the spine has not sufficient strength to support the body in that situation; hence it is apt to become incurvated, and the child grows crooked. When little infants are carried abroad, they should be placed in the abovementioned basket, and not, according to general custom, be tossed about on the bare arms of the nurse. But again I must request the attention of mothers, that they may not on any account suffer their tender offspring to be confined in a jacket stiffened with whalebone, or other elastic materials. Such an encasement, indeed, obliges them to sit upright; but at the same time prevents free muscular motion, and compresses the body and breast in the most unnatural manner; by which, ruptures are inevitably occasioned. To promote the evolution of physical powers, a child should be encouraged to exercise them from the hour of it's birth. When it is a week old, it should, on awaking, be taken from it's couch, and placed on a soft coverlid, or carpet, where it may move it's little arms and legs in every direction. Neither in summer nor winter, need we apprehend the effects of cold in a warm apartment, especially if the child be clothed about the waist with a loose jacket. This early manifestation of vigour and activity, cannot but produce the most agreeable sensations in the minds of parents, while it obviously contributes to the health of their little ones. Every affectionate mother should attend to the manner of carrying children, as is commonly practised by nurses and servants: they merely seize the infant by the knees and press it's thighs towards their body, so that it's back and posterior parts appear as it were, suspended in the air: thus the child frequently falls back-

wards, and is recovered only by laying hold of it's legs. Nor are nursery-maids accustomed to change the arm on which they carry the infant; tho' it must be admitted that by such improper practices, the body loses it's straight form, the spine becomes bent, and sometimes even particular joints are dislocated. The child also should not be allowed habitually to throw it's arms round the neck of the person who carries it. In this situation it's shoulder blade, or one side of the chest, is drawn upwards, and the whole body acquires a crooked form. The following is the BEST METHOD OF CARRYING children: their back should lean against the breast of the mother or nurse, their arms should remain unconfined, so that the hands may meet at both sides of their thighs; or a child should be so placed upon the lower arm, that it may recline against the arm-pit of the person who carries it, while it is guarded by the upper part of the arm, and thus prevented from slipping.

During the first six months, the head of the infant should, in carrying, be supported by the nurse's hand; for the muscles of the neck are, at this tender age, too delicate to preserve the head in an erect posture. Vain mothers are anxious to see an infant raise it's head, when it is scarcely a few weeks old, tho' they are unconscious of the mischief occasioned by a continuance of this premature experiment, which has an obvious tendency to distort the neck. The nursery-maid ought to carry the child alternately on each arm; lest the foundation should be laid for a crooked growth, and squinting. Another very injurious practice, is that of running or jumping with an infant in the arms, either from declivities, or down a flight of stairs. The sudden agitation of the whole

frame is too violent for such a delicate creature, and the gust of air thus raised, cannot fail to be detrimental to it's tender lungs; especially if it should be in a state of perspiration, or under the influence of cutaneous diseases, such as the small-pox, measles, or scarlet fever. I remember an instance of a child that was nearly killed, in consequence of having been rapidly carried about in the nursery, and rudely shaken on the arms of it's attendants during almost a whole night, while it was afflicted with the measles: thus the eruption suddenly disappeared; and the child, after a tedious illness, recovered only with the greatest difficulty. Violent rocking is attended with injurious effects on the brain and the medullary substance of the spine: hence we may conclude, that it is extremely improper for nurses to leap and jump with children in their arms; nay, even the most tender infant appears to be sensible of the concomitant danger, as it evidently expresses timidity in it's countenance; and when nurses take those wanton liberties of running up and down stairs, it trembles and cries on approaching such places. The degree of care bestowed on the carrying of babes, ought to be in proportion to their tender age. To toss them about swiftly upon the arms, or turn them carelessly in a circular direction, are practices highly detrimental; for the commotions thereby excited in the system, powerfully affect their delicate organization, and may be productive of spasms, epilepsy, and apoplectic fits. It is equally improper to carry about and agitate children immediately after meals; as vomiting is often the consequence of this mismanagement. Parents cannot be too much on their guard against the noxious customs and artifices

of nurses. Children should be carried, and occasionally tossed up and down on the arms, yet in the most gentle and cautious manner. Such an agitation affords them very agreeable sensations, while it promotes digestion, and preserves their vivacity.

It is an injurious habit, to swing children continually in various directions, or to run with them about the room; as, by this practice, they are not only stupified and rendered dull, but the situation in which they are placed during such excesses, also tends to deform their limbs. When they are suffered to rest for a length of time upon the arm, the necessary consequences are an incurvation of the spine, and a crooked growth of the body, from it's inclination to one side. Hence I have frequently remarked, that children, after recovering from tedious diseases, during which they were carried about for several weeks together, were apt to acquire a deformed shape. In short, if they be once accustomed to such indulgence, they expect to remain constantly on the arm, to the great inconvenience of their mothers or attendants; nor will they sleep unless they have been previously carried about for an hour in the room; and when indisposed, they will, in this respect, be still more troublesome, and require to be continually removed from the bed, in order to appease their spoiled and fretful temper. No weakly or too young nursery-maid should be intrusted with infants, lest the health of both might be injured: such a person is incapable of supporting the child in a proper situation upon her arm; it consequently inclines to one side, while a part of it's body preponderates forwards. And if, on the other hand, the babe be of a lively and active turn, there is no small danger of it's

cluding the attention, and slipping from the hold of the person who carries it. [The compiler had the misfortune of losing, in this manner, a most healthy boy of the age of nine months, through the carlessness of a maid servant to whom he was intrusted. The circumstances of his death may be worth mentioning, for the sake of inducing in parents as much vigilance as possible. It appeared that the maid held the child on the left arm, not sufficiently stayed by the right, and was in the action of running about the room, after other children, who were making a great noise. At this instant, it lost the equipoise, fell backwards, and pitched with the top of it's head upon the carpet. The rest of the family, who were in an adjoining room, were alarmed by one violent shriek. They flew to the child's assistance, but were too late. It died instantly, without further emotion.]

The duties incumbent on nurses are of the greatest importance. Hence the utmost precaution is requisite to select, when it is indispensibly necessary, such as are cleanly, in good health, and uncontaminated by any latent disease, especially if they be destined to suckle children: for, it is a melancholy truth, that the hopes of many families have sunk into an early grave, after they had intrusted their offspring to nurses, who were tainted with the scurvy or other fatal disorder. Such vigilance, therefore, ought not to be relaxed, even tho' proper persons have been procured; because there are many, who, from selfish and superstitious motives, will not hesitate to use the most hurtful means of lulling the child to sleep: thus, the innocent babe is early inured to the taste of spirits, which it retains at a maturer age. To prevent these and similar abuses, we would seriously advise all pa-

rents to visit their children frequently, on different days of the week, and different times of the day; as such unexpected calls will enable them to ascertain either the propriety of conduct, or mal-practices of those to whom they have committed the care of their children.—Dr. Willich's Translation of Struve, and Domestic Encyclopædia. The essential requisites of a room designed for a nursery are loftiness, dryness, and spaciousness. Too much light is pernicious to infantine eyes. Cleanliness ought to be particularly attended to, and the air should be kept as dry and pure as possible. No linen should be dried there, nor any provision cooked, such processes tending to vitiate the atmosphere.

OF THE "NURSES NONSENSE."

There are parents, who receive a kind of sensual pleasure from the lisping and half formed accents of their children; and who will treasure and re-echo them, for the purpose of adding duration to these imaginary or subordinate charms. Nothing is more common than to employ a particular dialect to children, which has been handed down from generation to generation. Children thus educated, understand dolls, and cock-horses, and beating tables, and riding upon sticks, and every thing but a little common sense. This infancy of soul is but slightly disgusting at first, but, as it grows up with growing stature, becomes glaringly unsuitable and absurd. There are children, who seem as if it were intended that they should always remain children, or at least make no proportionable advances towards manhood. They know nothing of the concerns of men, the state of man, or the reasonings of man. They are totally incapable of all sound and respectable judgment; and

you might as well talk to your horse as to them, on any thing which required the genuine exercise of the human faculties.—Godwin's Enquirer.

SERVANTS.

Every body readily disclaims the idea of letting children live with servants; but, besides the exceptions in favour of particular individuals, there is yet another cause of the difference between theory and practice on this subject. Time is left out of the consideration; people forget that life is made up of days and hours; and they by no means think, that letting children pass several hours every day with servants has any thing to do with the idea of living with them. We must contract this latitude of expression. If children pass but one hour in a day with servants, it will be in vain to attempt their education effectually.

Whilst children are very young there appears a necessity for their spending at least half an hour a day with servants. Till they be four or five years old, they cannot dress or undress themselves, or, if they attempt it, they may learn careless habits, which in girls are particularly to be avoided. If a mother or a governess, would make it a rule to be present when they are dressing, a maid servant would not talk to them, and could do them but little injury. It is of consequence, that the maid servant should herself be perfectly neat both from habit and taste. Children observe exactly the manner in which every thing is done for them, and have the wish, even before they have the power, to imitate what they see; they love order, if they be accustomed to it, and if their first attempts at arrangement be not made irksome by injudicious management. A maid cannot be always ready the instant she is wanted to

attend on children; they should not be waited on as being masters and misses, but as being helpless. Children should be encouraged to talk at proper times, and should have occupations provided for them when they are required to be still; by these means it will not be a restraint to them to stay in the same room with the rest of the family for some hours in the day. At other times, they should have free leave to run about either in rooms where they cannot disturb others, or out of doors; in neither case should they be with servants; nor should children ever be sent to walk out with servants. In towns, children have no gardens, no place where they can take that degree of exercise which is necessary for their health; this tempts their parents to trust them to servants, when they cannot walk with them themselves; but is there no individual in the family, neither tutor, nor governess, nor friend, nor brother, nor sister, who can undertake this charge? Cannot parents sacrifice some of their own amusements in town, or cannot they live in the country? If none of these things can be done, without hesitation they should prefer A PUBLIC EDUCATION. In these circumstances they certainly cannot educate their children at home; they had much better not attempt it, but send them at once to school. Would you prevent your son from talking to servants, let your house in the first place, be so arranged, that he shall never be obliged to pass through any rooms where he is likely to meet with them; let all his wants be gratified without their interference; let him be able to get at his hat without asking the footman to reach it for him, from it's inaccessible height. [Rousseau.] The simple expedient of hanging the hat in a place where a boy can reach it, will

save you the trouble of continually repeating, "Don't ask Thomas, child, to reach your hat; can't you come and ask me?" Yes, the boy can come and ask you; but if you should be busy, you then will not go in quest of the hat; your dislike of interruption will probably appear in your countenance, and the child, who understands the language of looks, will clearly comprehend your want of good temper.—Miss Edgeworth.

The KEEPING large trains of UNNECESSARY SERVANTS, may be ranked among those luxuries which have a greater tendency to vitiate, than to improve, the morals of society. Except the vice of gaming, there is no expense which militates so highly against the principles of a prudent economy. The waste of private fortune, turns the prodigal dupe into the needy knave; and thus lets loose on the public a number of rapacious adventurers, who have sufficient influence by the weight of family connexion, to repay themselves with the pillage of the people. The want of attention in the great to that order and harmony on which the good government of a family depends, and the bad examples which they too frequently set to their dependants, never fail to introduce licentiousness among them; and tho' each individual in the class of servants may be regarded as insignificant, yet in a large aggregate they will be found very destructive to the purity of public manners, and the good order of society. Sir Thomas Moore ranks the numerous attendants on the great, as a prolific source of public disorder. And the Genevese, while they preserved their liberty and their virtue, were so sensible of this truth, that they restrained themselves by a sumptuary law from being attended by any male servant during their residence in the city.—Mrs. Montague.

HABITS.

The only habit in which a child should be indulged, is that of contracting none. He should not be permitted to exercise one arm more than the other; we should not accustom him to present his right hand oftener than his left, or to make use of one more than the other.—Rousseau, b. i. The great thing to be minded in education, is, what habits you settle; and therefore in this, as in all other things, do not begin to make any thing customary, the practice whereof you would not have to continue, and increase. It is convenient, for health and sobriety, to drink no more than natural thirst requires; and he who eats not salt meats, nor drinks strong drink, will seldom thirst between meals, unless he has been accustomed to such unseasonable drinking. But, pray remember, children are not to be taught by rules, which will be always slipping out of their memories. What you think necessary for them to do, settle in them by an indispensable practice, as often as the occasion returns; and, if it be possible, make occasions. This will beget habits in them, which, being once established, operate of themselves easily and naturally, without the assistance of the memory. But here let me give two cautions, the one is, that you keep them to the practice of what you would have grow into a habit in them, by kind words, and gentle admonitions, rather as reminding them of what they forget, than by harsh rebukes and chiding, as if they were wilfully guilty. 2. Another thing you are to take care of, is, not to endeavour to settle too many habits at once, lest by variety you confound them, and so perfect none. When constant custom has made any one thing easy and natural to them, and they prac-

tise it without reflection, you may then go on to another. This method of teaching children by repeated practice, and the same action done over and over again, under the eye and direction of the tutor, till they have attained the habit of doing it well, and not by relying on rules trusted to their memories, has so many advantages, which way soever we consider it, that I cannot but wonder (if ill customs could be wondered at in any thing) how it could possibly be so much neglected.—Locke. The art of educating children, by directing the formation of habits, is the highest and noblest employment of the human mind. But it requires a variety of talents, such as have never yet been combined in one man. Those astonishing geniuses who have done so much honour to human nature, have been rendered so by a painful attention to some particular object, and to rear up one quality to an extraordinary height, they have laid waste every thing else in their minds. A man educated by Newton would hardly have answered the expectations of his friends; and the family of Milton were a melancholy proof of the truth I have here suggested. A man fit to educate should have only a general knowledge of the sciences, and his great attention should be given to the human mind; a subject superior to all others, as a matter both of curiosity and importance; but a subject very little understood. Till a simple, complete, and intelligible idea of the human mind be formed, men in general, who are incapable of thinking and forming ideas for themselves, will have no rules to go by in education. They must proceed, as they now do, at random, and apply, as well as they can, any directions which fall in their way to the use of their pupils. It is neces-

sary that a man should have a clear and distinct idea of the manner in which habits are formed, before he can pretend to regulate that formation; and before he should pretend to interfere in education. The common method is to suffer bad habits to arise, and then punish the child. The punishment should be inflicted on the parent or tutor. For they might have prevented the evil; the child could not.

It is a matter beyond dispute, that whatever effectual steps are taken towards a public REFORMATION, must be taken in the education of our youth. A lying, tricking, immoral school-boy, may push himself forwards in a community where those qualities are expedient, especially if he has abilities and learning; but he will increase the evils which are already injurious to it, and be a very pernicious member of the moral world. The habits which we form in childhood, are seldom, perhaps never shaken off. No reasoning, no philosophy, no laws, will give fortitude to a man who has been enervated by his mamma, or has had his constitution shattered by the tyranny of a schoolmaster. It is the same with all the other dispositions of a man. There are but few of them which will bear ingrafting on an old stock, and the general use of our reason is to render them as little offensive to others as we possibly can. Every man of reflection must feel this truth very sensibly, as he can trace almost every indisposition of his body and mind to some mismanagement in his education.—D. Williams. The OBJECTS of education are virtue and useful learning. The latter adds to the enjoyment of life, and enables us to acquire it's conveniences; and, without the former, these can afford neither lustre nor enjoyment. They are naturally united; how to

preserve them so during the course of education is the principal question. I have heard many sensible schoolmasters complain, "that the TEMPERS and DISPOSITIONS of children are often irrecoverably ruined before they are sent to school;" and in the few instances where they have been successful in reclaiming them, some years were spent in merely undoing what had been done by the parents. If I be not mistaking, the vices of temper are implanted at an earlier period than people in general are willing to suppose; and many of our passions and our prejudices have their commencement in the cradle. If an infant cries, an over anxious mother never properly explores the cause, but endeavours to still it by ridiculous and unseasonable blandishments and caresses. I do not know any passion or habit which makes it's appearance so early, as a certain malignancy of humour, which prompts us to teaze those whom we perceive most interested in our welfare; and I am convinced that this disposition, if not entirely generated, is at least considerably promoted, by the absurd custom of soothing a cross infant into good humour. Parents are little aware what a fund of misery and vice they are accumulating in their children by this false humanity. The faculties of infants are soon in a state to profit by experience; and indeed the superstructure of knowledge is built upon the first ideas or impressions they receive. They ought to be allowed to feel, from their earliest days, the evils of life, that they may learn to endure them. Not that we should fret, or make them unhappy, in order to fit them for philosophers; they would be then as acute in discerning and detesting our cruelty, as they are now ready to profit by our folly; and bad disposi-

tions of another cast would be the consequence. When a child is uneasy, the real cause of it's uneasiness should, if possible, be removed; but the unmeaning prattle and caresses of mothers and nurses, can possibly answer no good purpose. If an infant frets without a cause, by being let alone, it will of itself return to good humour; and if it finds that by fretting it does not attain it's end of engaging the attention of others, I will answer for it, it will not often repeat the practice: and thus I have not a doubt that the best foundation will be laid in fortitude and good temper.

Another vice, which materially affects the happiness of children, and which begins to be inculcated as soon as the senses are capable of acting as vehicles of pain and pleasure, is a TRIFLING VANITY. The boys at Sparta went barefoot, and were allowed but one garment in a year. [Zenoph. de Rep. Lac. c. ii. s. 3.] Health, as well as decency and economy was regarded in this institution; but with us, ease, propriety, and health itself, are sacrificed to finery, at a period when finery can administer no satisfaction. With the glare of dress, and the rattle of trinkets, let the pernicious adulation and flattery, which are paid to infants, be prudently banished. Kisses and caresses cannot increase the present happiness of an infant, tho' they may teach it to expect an attention, which if it do not afterwards meet with, the cup of life is dashed with the bitterness of disappointment.

In the succeeding period of childhood, the seeds of CRUELTY AND OTHER VICES are sedulously cultivated. The tricks, the mischief, the wanton brutalities of children are esteemed by weak persons as special marks of spirit and vivacity; but their future life too often demonstrates these to have been the commence-

ment of a depravity, which is destined to bring down the grey hairs of their fond and deluded parents with sorrow to the grave. The heart which can feel pleasure in the torture of one of the brute creation, can never be the abode of justice or philanthropy. A habit of cruelty shuts the door upon all virtue, public or private; it plucks up every noble and generous feeling by the roots, and conducts to villany, proffligacy, and the gallows. Compassion, generosity, and that unerring rule of justice, to do to others as you would they should do unto you, ought incessantly to be inculcated in children; not to inculcate them is to countenance the opposite vices; and vices thus introduced meet but too general an approbation in the world.—G. Gregory's Essays. Those happy few who think for themselves, and study the effects of natural causes, will not be easily misled by laws and rules, which are neither warranted by reason nor experience. And tho' it cannot be denied, that common nurses and servants are ill qualified to conduct this important office, yet FATHERS are too much accustomed to consider the nursery as the most irksome room in the house; so that children frequently are in a manner orphans, while their parents are alive. Hence we should not be surprised at the most incongruous methods adopted in the management of infants. Nay, I will venture to assert, that until fathers condesend to take an active share in that department which relates to the physical education of their offspring, and co-operate with the views of a solicitous mother, our improvements will neither be radical, nor permanent.—Dr. Willich. In the progress of education, difficulties multiply; but in it's first periods, the rules to be observed are simple and

easy, if steadily pursued. To dedicate a close attention to such a regimen, as may promote the health, strength, and unembarrassed growth of the body; to operate by gentle progression upon the tender intellect; to exhibit the equability of an amiable temper, and preclude the approach of dangerous example; above all, to persevere in a calm and uniform method through the course of didactic and moral discipline; these are the requisites for discharging the parental office with fidelity and success.—Malkin's Essays.

INCLINATION.

He who is about children should well study their nature and aptitudes, and ascertain, by frequent trials, what turn they easily take, and what becomes them: observe what their native stock is, how it may be improved, and what it is fit for: he should consider what they want, whether they be capable of having it wrought into them by industry, and incorporated there by practice; and whether it be worth while to attempt it. For, in many cases, all that we can do, or should aim at, is, to make the best of what nature has given, to prevent the vices and faults to which such a constitution is most inclined, and give it all the advantages it is capable of. Every one's natural genius should be carried as far as it will bear, but, to attempt the putting another upon him, will be but labour in vain; and what is so plastered on, will, at best sit but untowardly, and have always hanging to it the ungracefulness of constraint and affectation.—Locke.

DESIRES.

When a child desires what is necessary, you ought immediately to comply with it's request; but to be induced to do any thing by it's tears, is to encourage

it to cry; it is to teach it to doubt your good will, and to think you are more influenced by importunity than benevolence. Beware of this, for if your child once imagines you are not of a good disposition, he will soon be of a bad one; if he once think you compliant, he will soon grow obstinate. If you do not intend to refuse his request, you should comply with it immediately. Mortify him not with frequent denials, but never revoke a refusal once made.

Would you know the most infallible way to make your child miserable? It is to accustom him to obtain every thing which he desires; for those desires increasing from the facility of gratification, your incapacity to satisfy them must sooner or later reduce you to the necessity of a refusal; and that refusal, so new and uncommon, will give him more trouble than even the want of that which he desires. From wanting your cane, he will proceed to your watch; he will next want the bird which flies in the air, the star which glitters in the firmament, in short, every thing which he sees; nothing less than omnipotence would enable you to satisfy it. Could we increase with our desires the means of gratifying them, every one would conceive himself the lord over all. The child therefore, who needs only desire a thing to obtain it, is naturally led to imagine himself the proprietor of the universe: he looks upon all mankind as his slaves; and when any thing is, at length, refused him, he, who conceives not the impossibility of executing any of his commands, esteems such a refusal as an act of rebellion: all the reasons which can be given at an age incapable of reasoning, appear to him only pretexts; he thinks he sees ill-will through the whole; the sense of an imaginary injustice sours his

disposition; he begins to hate every body; and without thinking himself obliged by their complaisance, is enraged at their contradiction. If notions of tyranny and command make men miserable in their infancy, how much more will they do so as they grow up, when the relations which they stand in to others become more numerous and extensive? Accustomed to see every thing give way to their desires, how will they be surprised, in entering on the world, to find every thing resist their will, and to feel themselves oppressed by the weight of that universe which they imagined could be moved about at pleasure. Their puerile airs of insolence and vanity will only incur mortification, raillery, and contempt; they will have continual affronts to encounter; cruel encounters, which will convince them, that they neither know their circumstances nor their abilities. Thus, finding themselves unequal to every thing, they will begin to think themselves equal to nothing: disgusted by so many unexpected obstacles, and mortified by contempt, they will hence become base, timid, and servile; falling as much below their capacity as they had been absurdly educated above it. What is more disgusting, and contrary to the nature of things, than to see a child imperious and refractory, commanding every one who comes near it, and impudently usurping the tone of a master over those who have but to leave it and it must perish.—Rousseau, b. ii.

TOYS, OR PLAYTHINGS.

'Why don't you play with your playthings, my dear? I am sure I have bought toys enough for you; why can't you divert yourself with them, instead of breaking them to pieces?' says a mother to a child,

who stands idle and miserable, surrounded by disjointed dolls, maimed horses, coaches, and one-horse chairs without wheels, and a nameless wreck of gilded lumber. A child in this situation is more to be pitied than blamed, for it is in vain to repeat, 'Why don't you play with your play-things,' unless they be such as he can play with, which is very seldom the case; and is it not rather unjust to be angry with him for breaking them to pieces, when he can by no other device render them subservient to his amusement? He breaks them, not from the love of mischief, but from the hatred of idleness; either he wishes to see what his playthings are made of, and how they are made, or whether he can put them together again, if the parts be once separated. All this is innocent; and the child is unfortunate if his love of knowledge and spirit of activity be ever repressed by the undistinguishing correction of a nursery maid, or the unceasing reproof of a French governess. Young people require to have things which exercise their senses or their imagination, their imitative, and inventive powers. A boy, who has the use of his limbs, and whose mind is untainted with prejudice, would in all probability prefer a substantial cart, in which he could carry weeds, earth, and stones, up and down hill, to the finest frail coach and six which ever came out of a toy-shop. That toys are frail and useless are evils comparatively small, so long as a child has sense and courage to destroy them, but he is taught to set a value on them totally independent of all ideas of utility, or any regard to his own sensations. Either he is conjured to take particular care of them, because they cost much money; or he is taught to admire them as miniatures of some of the fine things

on which fine people pride themselves. Young children generally apply all their toys to their mouth, and lick off the paint, most of which is pernicious. The eye might be gratified with glittering objects more innoxiously if they were made of tin or polished iron. When children are busily trying experiments upon objects within their reach, we should not, by way of saving them trouble, break the course of their ideas, and totally prevent them from acquiring knowledge by their own experience.—Miss Edgworth. An action may be evil in the eyes of avarice which is not so in those of reason. In leaving children at full liberty to play about as they please, it is proper to remove every thing out of their way which may render their agility or wantonness expensive; nothing which is brittle and costly should be left within their reach. Let the furniture of their apartment be coarse and firm: let them have no looking-glass, no china, or other objects of luxury. If, notwithstanding your precaution, your child should commit some disorder, or break some piece of furniture, do n't punish, or rate him for your own negligence; do n't let him hear from you a single word of reproach; let him not even perceive that you are displeased, but act exactly in the same manner as if it had been broke by accident, in a word, you have effected a great point, if you have the firmness to say nothing.—Rousseau, b. ii. Children should be provided, not with painted or gilded toys, but with PIECES OF WOOD of various shapes and sizes, which they may build or pull down, and put in a variety of different forms or positions; BALLS, PULLEYS, WHEELS, STRINGS, and STRONG CARTS proportioned to their age. PRINTS entertain

children, even at a very early age; they teach accuracy of sight, and make them acquainted with natural objects; they engage the attention, and employ the mind. Prints for children should, however, be chosen with care; they should represent as many familiar objects as possible, the resemblances should be accurate, and the moral of the pieces attended to. In the prints of animals no proportion is observed, which give children false ideas. The mouse and the elephant are nearly of the same size, and the crocodile and whale fill the same space in the page. It is only in landscapes that the relative sizes of objects is regarded. The best accompaniment to a SMALL PORT-FOLIO is a BLACK-LEAD PENCIL. No matter how rude are the first attemps at imitation; if the attention of children be gained, this is no small attainment. GIRLS have generally one advantage at this age over boys, in the exclusive possession of the SCISSORS: how many animals, and elephants with amazing trunks, are cut out by the industious scissors of a busy, and, therefore, happy, little girl, during a winter's evening, which to the indolent passes heavily and appears immeasurably long.

The construction of BASKETS, and the weaving of SASH LINE might become useful employments. Every person who has had any experience must know the difficulty of providing suitable occupations for children from three to six years of age. Parents are generally occupied some hours in the day in reading, writing, business, or conversation; during these hours, children will naturally feel the want of occupation, and will, from sympathy, from ambition, and from impatience of insupportable ennui, desire, with anxious faces, "to have something to do."

Toys which afford trials of skill and dexterity, such as TOPS, KITES, HOOPS, BALLS, BATTLEDORES AND SHUTTLECOCKS, NINE-PINS, and CUP-AND-BALL, are excellent; and we see that they are consequently great and lasting favourites with children; their senses, their understanding and their passions, are all agreeably interested and exercised by these amusements. Whenever children play at such games, we should point out to them how and why it is that they succeed or fail: we may shew them, that, in reality, there is no mystery in any thing, but that from certain causes certain effects will follow; and that the ease and dexterity which we often attribute to the power of natural genius, is simply the consequence of practice and industry. This sober lesson may be taught to children without putting it into grave words, or without formal precepts.

There are some PLAYS WHICH REQUIRE PRESENCE OF MIND, and which demand immediate attention to what is actually going forward, in which children capable of the greatest degree of abstract attention are most apt to be defective. They have many ideas, but none of them ready, and their knowledge is useless because it is recollected a moment too late. Could we in suitably dignified language describe the game of "birds, beasts, and fishes," we should venture to prescribe it as no very painful remedy for these absent and abstracted personages. Those who are precipitate, and not sufficiently attentive to the consequences of their own actions, may receive many salutary lessons at the DRAUGHT or CHESS-BOARD.

A GARDEN is an excellent resource for children; the use of the SPADE, a HOE, a RAKE, and a WHEEL-BARROW, are valuable implements, but rainy days will

come, and frost and snow, and then children must be occupied within doors. We immediately think of a retired WORK-SHOP, a BENCH, BOARDS of proper thicknesses; SAW, HAMMER, PLANES, MALLET, CHISSELS, SCREWS, NAILS, GLUE, &c. CARD, PASTEBOARD, STRONG SCISSORS, WIRE, GUM, and WAX, may supply the want of carpenter's tools at an early age, when the saw and plane are useless, in forming models of furniture, houses, and simple machines.

No great apparatus is necessary for shewing children the first SIMPLE OPERATIONS IN CHEMISTRY; such as evaporation, crystallization, calcination, detonation, effervescence, and saturation. Water and fire, salt and sugar, lime and vinegar, are not very difficult to be procured; and a wine-glass is to be found in every house. The difference between an acid and an alkali should be early taught to children; many grown people begin to learn chemistry, without distinctly knowing what is meant by these terms.

Many pleasing matters might be collected from HOOPER'S "RATIONAL RECREATIONS," avoiding things favouring superstition, and all such absurd titles as "The real apparition," "The Tree of Diana," &c. In the papers of the Manchester Society, in Franklin's Letters, in Priestley's and Percival's works, a variety of simple experiments might be found, which would require no great apparatus.

NATURAL HISTORY interests children, even at an early age; but their curiosity and activity are too often repressed and restrained by the ignorance and indolence of their tutors. To direct children in their choice of fossils, and to communicate to them some knowledge of the general arrangements of MINERALOGY, little apartments should be provided

with shelves or drawers, so that the different substances may be placed in order. A cheap MICROSCOPE would unfold a world of curiosities. Many experiments, not above the comprehension of children at ten or eleven years old, may be found in Dr. Priestley's "History of Vision." While young people occupy and amuse themselves with observation, experiment, and invention, we must take care that they have a sufficient variety of manual and bodily exercises. A TURNING LATHE, and a WORK-BENCH, will afford them constant active employment. We do not mean to confine young people to the laboratory or the work-bench, for exercise. TRIALS OF ADDRESS and DEXTERITY have been recommended; but the games of chance should be avoided, as they tend to give a taste for gambling. HAPPY they who have been early inspired with an attachment to the pursuit of science and literature! they will have a constant succession of agreeable ideas, they will find endless variety in the commonest objects which surround them, and feeling that every day of their lives they have sufficient amusements, they will require no extraordinary excitations, no holy-day pleasures. They who have learnt from their own experience a just confidence in their own powers, they who have tasted the delights of well-earned praise, will not lightly trust to chance for the increase of self approbation; nor will they pursue with too much eagerness the precarious triumphs of fortune, who know that in their usual pursuits it is in their own power to command success proportioned to their exertions.—Miss Edgeworth.

EXERCISE.

Let your child begin early to learn the use of his faculties. He perhaps wants his brother's ball, or his sister's thimble; it is out of his reach; let it for the present remain so; he will learn to judge of distance by scrambling on the ground towards it, and the treasure will be greater when thus acquired. The highest moral good is derived from this simple manner of Education. Being thus early initiated in the practice of doing every thing for himself which he is able to do, he learns in time to know the value of external assistance in real difficulties. He becomes not only wiser but better. Experience, the best of masters, teaching him his own infirmities, he learns to succour the infirmities of others. It is hence that he is ever ready to give his assistance to the tottering steps of age; he will never sit, when he sees an old man in want of a seat.—Northmore. In order to strengthen and forward the body in it's growth, nature employs various means, which should never be thwarted. We should never, for instance, oblige a child to stand still, when it is desirous of running about; nor to walk about when it is inclined to stand still. If the disposition of children be not spoiled, they will never require what is useless. Let them leap, run about, and make what noise they please. This is all the natural effect of the ACTIVITY of their constitution, exerting itself to gather strength; but we ought to distrust every desire which they are incapable of gratifying themselves, and for which they are obliged to request assistance, We should be very careful here to distinguish between the true, physical want, and that of caprice, which begins to shew itself in a state of puerility. All who have

made remarks on the habits of the ANCIENTS, attribute to their gymnastic exercises that strength of body and mind which so eminently distinguish them from the moderns. The manner in which Montaigne has dwelt on this sentiment, serves to shew how extremely sensible he was of it's truth. In speaking of the education of a child, he says, in order to encrease the vigour of the mind, we ought to encrease the strength of the muscles; by accustoming a child to labour, we inure him to pain. We must prepare him, by exercise, to bear the accidents of dislocation, the cholic, and other evils attendent on the human frame. The sagacious Locke, the good Rollin, the learned Fleury, and the pedantic De Crousaz, however they differ from each other in every thing else, all agree in recommending bodily exercise to children. This is the most judicious of all their precepts, and yet it is that which is, and always will be, the most neglected. When a child plays at battledore and shuttlecock, he exercises his eye and arm; when he whips a top, he acquires strength by exerting what he possesses, but in this exercise what does he learn? I have often asked, why children are not made to apply themselves to many of those games of skill and dexterity, which are practised by men; such as tennis, fives, and billiards, or to play on musical instruments. To this question it has been constantly replied, that some of these diversions are above their capacity, and that their limbs and organs are not sufficiently formed for the others. These reasons appear to me very unsatisfactory; a child, it is true, has not the stature of a man, and yet he wears clothes made nearly in the same form. I don't mean that he should play with the same mass, or at a billiard table

three feet high; that he should make one in a party at our tennis-courts, or that we should load his little arm with our heavy rackets: he might exercise himself, however, in a saloon, where means should be previously taken to secure the windows; he might at first make use of soft balls, his rackets might be made of light wood, afterwards of parchment, and at length of cat-gut, as he increased in strength. You prefer the shuttlecock, because it is less fatiguing and dangerous. For both these reasons, however, you are in the wrong. This is mere women's play; but you will find no woman who is not frightened at the motion of a tennis-ball. Their white and delicate frames are not adapted to bruises, nor are their complexions to be marred by contusions. But men, destined to be hardly and vigourous, must not expect to become such without peril; and what defence can we be supposed capable of making, if we be never attacked? We always indulge ourselves in those amusements, at which we may remain inexpert without danger; a shuttlecock, falling, hurts nobody: but nothing renders the arms so active as the necessity of securing the head, nor the sight so quick as that of preserving the eyes. The fibres of a child, it may be said, are too soft. His muscles may indeed be less elastic, but they are more supple; his arm may have less force than that of a man; it is nevertheless an arm, and capable of doing every thing proportioned to it's size and strength, of which any other machine of the like kind is capable. Children, it is said, have no dexterity in their hands and arms; it is for this reason that I would teach it them; a man with as little exercise would not have a jot more. The use of our organs is to be known only by employing them.—

Rousseau. With respect to the exercise of THE CHACE, which is such a favourite among the rich and great, and has so frequently been vindicated on the score of health, I shall beg leave to say a few words. From the experience which I have myself had of the life and manners of professed hunters, and of such only I speak, I am thoroughly convinced that no one amusement in the world is more decidedly averse to mental improvement. Swift has observed that amusement is the happiness of those who cannot think; it is peculiarly so with regard to these men. They are not only unhappy, they are miserable when deprived of their sport. Mental energy they have none. Their whole conversation for four or five months, during the hunting season, is one dull, dreary, dreadful monotony; and if a man endowed with intellect endeavours to change the subject, they give some insipid answer, and with a bumper toast run *nose-end* into their sport. The feats of themselves, their grooms, and their horses, everlastingly occupy their thoughts; and it is not too much to say that the animal is frequently more praiseworthy than the man. If a horse, should boast of his beauty, it might be endured; but when a man proudly exults that he has *a good horse*, he ought to reflect that it is the excellency of his *horse* which he praises, in which his owner has no share or merit. But the mischief is not confined to the rich, their example has a most pernicious influence on almost every subordinate description of people in the neighbourhood. The minds of youth, in particular, are easily detached by any exercise which partakes of the nature of exploit, from mental improvement; and as to old age, that alone which makes it venerable, namely experience, is annihilated in a

professed hunter. When I see men thus insignificantly squandering the short period of their existence on what they denominate pleasure, I exclaim with Lady Jane Grey; "Alas, good folk! they never felt what true pleasure meant." [On the cruelty of this sport, and the effect of it's cruelty on man, nothing is here said, if the reader be inclined, he may consult another volume of this publication, under the title of "Man's Conduct to Animals," &c.] It must not, however, be understood that I am an enemy to occasional relaxation. The moralist is right who recommends us to relax and unbend in trifling amusements, if we wish to preserve our tone and vigour unimpaired for great undertakings. I can see with the pleasure of the most feeling mind a Scipio, and a Lælius, gathering pebbles on the seacoast, or an Agesilaus riding upon the hobby-horse of his children. My indignation is excited only against those men who lavish the principal part of their invaluable time on FRIVOLOUS AMUSEMENTS, and make them the sole end of their lives. What a portrait has Prodicus drawn of such men. They eat before they be hungry, and drink before they be thirsty; they sleep, not overcome by fatigue, but because they have nothing to do: the best of all hearings, their own well-earned praise, they never hear; the best of all sights their own good-works, they never see. The temple of science is not built upon a plain, it is established upon a rock, and tho' the steepy path be arduous at first, yet it becomes smooth by practice, and every step we take the prospect increases on our view.—Northmore. All the EXERCISES and amusements which a child could want, MIGHT BE RENDERED BENEFICIAL TO HIS MIND. Relaxation is only an exchange of employ-

ment. A boy at play is much more intent on his game than he has ever been on his book. The principal part of education lies in varying and opposing the subjects of attention, so that they succeed each other as reliefs; and affect the mind like the disposition of an elegant garden, by many well placed, and contrasted views.—D. Williams. The BEST TIME FOR TAKING EXERCISE is the fore-noon, or sometime after dinner, when the stomach is not too much distended. Thus it increases the circulation of the blood; attenuates and divides the fluids; and promotes a regular perspiration, as well as a due secretion of all the humours. It likewise raises the animal spirits, strengthens the muscular parts, creates appetite, and aids digestion. Hence those who take proper daily exercise, are generally robust, and afflicted with few diseases. On the other hand, violent exercise, or even quick walking, immediately before or after meals, is extremely pernicious; for it impedes digestion, and impels to the surface of the body those fluids which are intended to promote the solution of aliment. Immoderate exercise weakens the body, destroys the elasticity of the fibres, and necessarily accelerates both respiration, and the circulation of the blood, which may cause a variety of accidents.

LABOUR.

That children do every thing possible for themselves is the great principle of early education; it's beneficial consequences leave them only when they die. Under this principle it is that children should be taught early to know the value of manual labour. If labour, as Xenophon asserts, be the guide to happiness, our pupil must be educated in some manual

occupation. With what eagerness do children take up the hatchet and the hammer, the pick-axe, and the spade? Exercise is necessary; why not exercise occasionally to an useful purpose? On every fine day then let us live out of doors; we like a free air, it exhilarates our spirits, and strengthens our limbs. The garden, or the farm, constantly occupies our attention. I am making cyder; my pupil assists in picking up the apples. I am under-draining the wet lands; his little wheel-barrow is my constant attendant. In the garden we sow our seeds, and dig our trenches in concert. On wet days, when the weather will not permit us to go out, the carpenter's chest, or the tools of the turner, call for our occasional employment. Mr. Locke in his "Treatise on Education," sec. 201—210, not only recommends the learning of some trade, but besides those just enumerated, he mentions VARNISHING, ENGRAVING, WORKING IN IRON, BRASS, and SILVER; the GRINDING AND POLISHING OF OPTICAL GLASSES; and BOOK-KEEPING. [To these may be added BOOK-BINDING, and PRINTING.] My pupil may never lie under the necessity of having recourse to manual labour for subsistence, but he will be conscious of the ability to supply his own wants, if occasion require; a consciousness which is accompanied with a satisfaction unfelt by the modern rich. The man who has all his resources within himself, who can say with the philosopher, I carry all my treasures with me, approaches nearest to the perfection of his nature. Independence! what blessings art thou attended with! what evils dost thou prevent! Thou preservest to man, man's great characteristic, liberty; without this it were better he had never been born.—Northmore.

From the beginning of things the joint invention of mankind has discovered but two methods of procuring sustenance on earth, the first by the labour of their own hands, the second by employing the hands of others. All therefore are excluded, or ought to be excluded from such a world, who refuse to labour, or, what is still worse, who disturb and prevent the labour of others. Among those who will not labour, we may number all who have the happiness of being born to no manner of end, such as the monks of every country, the dervises of Persia, the bramins of India, the mandarins of China, and the Gentlemen of free and polished nations. These have nothing to do but to sleep, to wake, to eat, to drink, to dance, to doze, to riot, to roar, and to rejoice in the happy earnest which this world has given them of the jollities of the next. Among those who disturb the labour of others, I reckon all your rascally Alexanders and Cæsars, whether ancient or modern, who, in their fits of frenzy and folly, scamper about, breaking the lanterns and beating the watch of this world, to the great amazement of women and terror of little children; and who seem to think that heaven gives noses and heads, for no end in nature but to be blooded and cracked.—Henry Brooke.

PREMATURE INDUCTION.

Fully aware of the advantages of a regular education, and acquainted with all which has been urged on both sides the question, we never forget that the substantial improvement of the character depends much less on artificial instruction than is generally believed. The most careful education cannot create a single new faculty; and in a civilized age, no neglect can prevent the developement of those which ex-

ist: their growth may be ratarded by unfavourable circumstances, but their vigour may be more radically injured by excessive cultivation. We never thought of declaiming against the use of what it was our business to enforce, an assiduous application to study. The mechanic and coercive part of education is certainly pushed too far, both in this and other countries. The most cultivated Germans, namely the Saxons, including a population of eight millions, benumb the faculties, and distort the perceptions of their youth, by a course of premature study, before nature has attained the degree of vigour requisite for the develope of her powers. The body laid under restraint at four or five years, suffers along with the mind. By the precision of bookish discipline, and the daily confinement of the faculties to the narrow limits of a school-house and a duodecimo, the course of infantine thought is impeded or perverted, in the same manner as tight bandages injure the circulation of the blood. "I am so far an enemy," says M. Lichtenberg, "to our incessant reading in early youth, that I would as soon insist on seeing a boy have a brandy-bottle, as a book continually in his hands." The importance of a classical education, and of an intimate acquaintance with the writers of Greece and Rome, in their original tongues, is notwithstanding, fully acknowledged. The matter and style of the ancient classics are alike admirable; but these studies are generally begun too early, which is principally the cause of their being often abandoned at a maturer period of life.—Edin. Rev. iii, 350.

Altho' the longest term of human life be determinate, and the probability of attaining an intermediate age may be easily calculated, yet nothing is more uncer-

tain than the duration of life in the persons of individuals. The most precarious time of life is at it's commencement; the less time we have existed, the less hope have we of future existence. Of all the children which are born, the half only, at most, arrive at the age of 14, and it is very probable your child may not attain the age of manhood. What can we think, then, of that barbarous method of education, by which the present is sacrificed to an uncertain future; by which a child is laid under every kind of restraint, and is made miserable, by way of preparing him for we know not what pretended happiness, which there is reason to believe he may never live to enjoy? Supposing it not unreasonable in it's design, how can we see, without indignation, the unhappy innocents subjected to a rigorous yoke, and condemned to continual labour, without being assured that such mortifications and restrictions will ever be of any service to them? The age of cheerfulness and gaiety is spent amidst tears, punishments, threats, and slavery. We torment the poor creatures, for their future good, and perceive not that death is at hand, and ready to seize them amidst all this sorrowful preparation for life. Who can tell how many children have fallen victims to the extravagant sagacity of their parents and guardians? Happy to escape such cruelty, the only advantage the poor sufferers reaped from the evils they endured, being to die, without regretting a life of misery. Man, be humane! To exercise humanity to every thing, of what age or condition soever, is the first, the principal of moral duties. Can there be any wisdom without humanity? Regard children with tenderness, indulge them in their amusements, their pleasures, and in every

thing dictated by innocence. Who is there who has not looked back with regret on that period of life when the countenance wore a continued smile, and the mind was unacquainted with care? Why then will you clog with unhappiness those rapid moments which will return no more. Ye fathers! who are uncertain when the stroke of death may fall on your offspring, lay not up a stock of sorrow for yourselves, by depriving them of the enjoyment which nature has allotted them. As soon as they become sensible of the pleasures of existence, let them enjoy it, so that whenever it may please God to call them home, they may not die without having tasted of life. What exclamations are here raised against me! How loud I hear the clamours of that mistaking wisdom, which leads us perpetually out of ourselves; which regards the present as nothing, and is incessantly pursuing a future which recedes as we advance. NATURE REQUIRES children to be children before they be men. By endeavouring to pervert this order, we produce forward fruits, which have neither maturity nor taste, and will not fail speedily to wither and corrupt. Hence it is that we have so many professors and old children. Childhood has it's peculiar manner of seeing, perceiving, and thinking; and nothing is more absurd than in being anxious to substitute our own in it's stead. I would as soon require an infant to be five feet high, as a boy to have judgment at ten years of age. The apparent facility with which children appear to learn, operates greatly to their prejudice, and, tho' we do not observe it, is a plain proof that they learn nothing. The delicate texture of their brain reflects like a mirror, every object presented to them; but nothing penetrates the

substance or remains behind. A child retains the words but the ideas accompanying them are reflected back again; those who hear him repeat, may understand what he means, but he himself knows nothing of the matter. Their memory, however retentive, is as little perfect as their other faculties, as they are almost always obliged to learn, when they are grown up, the meaning of what they committed to memory in their childhood. Give me a child of twelve years of age, perfectly ignorant of every thing, and at fifteen I will return him to you as learned as any which you may have instructed earlier; with this difference, that the learning of your's will lie altogether in the memory, and the knowledge of mine in his judgment. In the same manner, introduce a youth of twenty years of age to the world; if well conducted there, he will, in a year's time, be rendered more amiable and judiciously polite, than if he had been accustomed to public life from his infancy: for the former being in a capacity to trace the motives for the respective behaviour of persons of different ranks, ages, and sex, will be able to reduce good manners to a system, and extend it's principles to unforeseen cases and circumstances; whereas, the other, having no other rule than common practice, if he should ever happen to stumble on any new situation, would be immediately embarrassed and know not how to behave. The young ladies in France were [before the revolution] all educated in convents till the time of their marriage. It did not appear that they were obliged to take any extraordinary pains in adopting the MANNERS which were, nevertheless, to them so very new; nor were they charged with a stiff and embarrassed air, or with being ignorant of the

customs of the polite world, because they were not introduced to it in their infancy. This is one of the prejudices of people in high life, who, knowing nothing of greater importance than this frivolous science, mistakenly imagine that young persons cannot be initiated therein too early. It is certain, however, that they should not, on the other hand, NEGLECT such accomplishments too long. Those who have spent their younger days altogether at a distance from the great world, will never shake off that air of embarrassment and constraint, which ever attends a clownish behaviour; nor will they, by any future commerce with the world, be capable of divesting themselves of that impropriety of manners and conversation, which are only rendered the more ridiculous by our efforts to get rid of them. Every kind of instruction has it's proper season to be chosen, and it's peculiar inconveniences to be avoided. It is necessary on the present occasion that care should be had to both these circumstances.—Rousseau. My mind is too sensibly impressed with the effects of habit even in a bad cause, not to take the earliest advantage of it in a good one. I however differ not far from those philosophers who doubt the propriety of early instruction, for my pupil is confined solely during his puerile years to his own language, he is not permitted to study any other, till he can both read and write his native tongue with ease and fluency, and *thoroughly understand it*.—Northmore. It seems probable that early instruction is a thing, in itself considered, of very inferior value. Many of those things which we learn in our youth, it is necessary, if we would well understand, that we should learn over again in our riper years. Many things, which in the

dark and unapprehensive period of youth, are attained with infinite labour, may, by a ripe and judicious understanding, be acquired with an effort inexpressibly inferior. It is of less importance, generally speaking, that a child should acquire this or that species of knowledge, than that, through the medium of instruction he should acquire habits of intellectual activity. The preceptor in this respect is like the incloser of uncultivated land; his first crops are not valued for their intrinsic excellence; they are sown that the land may be brought into order. The springs of the mind, like the joints of the body, are apt to grow stiff for want of employment. They must be exercised in various directions and with unabating perseverance. In a word the first lesson of a judicious education is, Learn to think, to discriminate, to remember, and to enquire. With respect to MANNERS, pertness and primness are always in some degree ridiculous and disgusting in persons of infant years. There is a kind of premature manhood which we have sometimes occasion to observe in young persons, which is destructive of all honest and spontaneous emotions in it's subjects. They seem as if they were robbed of the chief blessing of youth, the foremost consolation of it's crosses and mortifications—a thoughtless, bounding gaiety. Their behaviour is forced and artificial. Their temper is unanimating and frigid. They discuss and assert, but it is with a borrowed judgment. They pride themselves in what is eminently their shame; but they are mere parrots or echoes to repeat the sounds formed by another. They are impertinent, positive, and self-sufficient. Without any pretensions to an extraordinary maturity of intellect, they are destitute of the modesty and

desire of information which would become their age. They have neither the graces of youth nor age; and are like forced plants, languid, feeble, and, to any just taste, unworthy of the slightest approbation.—Godwin's Enquirer. ON THE OTHER HAND, the judicious Quintilian, who has left many excellent precepts relating to the education of young persons, examines this question, which was much agitated in the time in which he lived; namely, the age when it is proper for children to commence their studies. Some imagined that to engage in learning before the age of seven was improper; urging, that before that period, children possess not strength of mind sufficient to benefit by instructions; nor strength of body capable of supporting the fatigues of serious application. But Quintilian thought otherwise. He considered that three years was necessary to form their manners and counteract improper starts of passion; and says, if children be capable of receiving instructions respecting manners, why not respecting studies? In what manner can we employ them better after they are able to speak? for they must necessarily be active. I am sensible, continues this author, that they will not improve so much during the whole of this time as they will afterwards in a single year; yet why should we despise the most inconsiderable gain? For what is obtained during the time of childhood, will be an addition to those which may succeed. We should therefore endeavour to effect something even in this infant season, especially as scarcely any thing is required for the foundation of studies but memory, and children are not without this faculty. This practice is also advantageous in bending and forming the minds of children; accustoming them to rules; mak-

ing them more tractable and submissive; and preserving them from giddiness of disposition. Providence has endued children with a strong curiosity in examining every thing which is new to them; with a facility in learning a number of little particulars which they hear; an inclination to imitate grown persons, both in their actions and address. By neglecting to cultivate even the dawnings of intellect, we curb the natural propensities of children, and allow their active natures to wander in uncertain paths while they might be directed into the road which leads to virtue and happiness. Quintilian was not, however insensible, that objections respecting the extreme weakness of children might be made, and that there is danger of overstraining a set of organs, the texture of which is soft and delicate. I would not, says he, have them apply intensely. If strongly excited to studies, their faculties might be impaired for ever. Such a design was far from Quintilian's thoughts. He would have learning, at this age, a play, not a study; an amusement, not a serious employment. Young children might be amused with pleasing short moral tales; questions might be asked adapted to their capacities, the answers to which might be suggested in such a manner as to leave the impression of being furnished by themselves, thereby inspiring them with a love of learning. At this tender age they should never be compelled to take up their books, much less punished for any negligence relating to them. It is of great importance to prevent children from imbibing an aversion to application.—Des Etudes des Enfans, par Rollin.

A PUBLIC EDUCATION cannot commence too soon. Children may be taught their letters almost as soon

as they can speak; if the progress be slow, it is still time gained; besides that it inures them from the first to a habit of thinking, which is not otherwise easily acquired. The superintendence of infant seminaries is generally the department of the female sex; and it must be confessed, that the mildness of female government appears better adapted to the tender faculties of children, than the harsher authority of our sex. The PRECEPTRESS OF A VILLAGE ever has been a character highly respectable in the eyes of sensible and candid men.—G. Gregory's Essays.

PARENTAL AFFECTION.

Eradicate from the human breast the amiable principles of parental tenderness and filial gratitude, and life will lose more than half it's attractions; nor can any abstract idea, such as patriotism, fill the void in the heart. If mankind are to have affections, these affections must have an object; and tho' the excess of fondness may sometimes produce errors in the management of youth, it is scarcely warrantable to assert, that the systems of Plato and Lycurgus are not attended with equivalent disadvantages, or that private virtue should be sacrificed to public vanity or ambition.—G. Gregory's Essays.

PRECEPTOR'S DUTY.

There is no problem in the subject of education more difficult and delicate of solution, than that which relates to gaining the confidence, and exciting the frankness of youth. This is a point perhaps which is never to be accomplished by austerity; and which seems frequently to refuse itself to the kindest and most equitable treatment. There is an essential disparity between youth and age; and the parent and preceptor is perhaps always an old man to the

pupil. Their dispositions and their pursuits are different; their characters, their studies, and their amusements must always be considerably unlike. The end proposed in this enquiry is of inestimable importance. How shall I form the mind of a young person unless I be acquainted with it? How shall I superintend his ideas, and mould his very soul, if there be a thousand things passing there of which I am ignorant. The first point which a skilful artificer would study, is the power of his tools, and the nature of his materials. Without a considerable degree of knowledge in this respect, nothing will be produced but abortive attempts, and specimens which disgrace the operator. The thoughts which a young person specially regards as his personal property are commonly the very thoughts which he cherishes with the greatest affection. The formal lessons of education are passed over without ruffling a fibre of his heart; but his private contemplations cause his heart to leap, and his blood to boil. When he returns to them, he becomes a new creature. He casts the slough of sedentary confinement; he resumes that elasticity of limb which his fetters had suspended. His eye sparkles; he bounds over the sod, as the young roe upon the mountains. His moments of restraint being gone, the boy becomes himself. The thoughts of childhood indeed, tho' to childhood they be interesting, are in themselves idle and of small account. But the period advances, in which the case will be extremely altered. As puberty approaches, the turn which the mind of a young person will then take, may have the most important effects on his whole character. When his heart beats with a consciousness that he is something, he knows not

what; when the impatient soul spurns at that constraint, to which before it submitted without a murmur; when a new existence seems to descend upon him, and to double all which he was before; who then shall watch his thoughts and guide his actions? Happy for him if this developement of his nature be proportioned to the growth of his frame, and not forced on prematurely by some injurious associate. This is a time when he is indeed in want of a pilot. He is now amidst shoals and quicksands, surrounded with dangers on every side, and of dominations in the utmost degree varied. Yet this is a time when of all others he shuns the confidence of his superiors. If he were before in the utmost degree open and unreserved, and his thoughts always flowed unadulterated to his tongue, yet now shame suspends the communication, and he dares not commit his unfledged notions to the hearing of a monitor. He lights, on a person, as a confidant, not less young, ignorant, and inexperienced than himself; or as it too frequently happens, his confidant is of an imagination already debauched and depraved, who, instead of leading him with safety through untried fields, perpetually stimulates and conducts him to measures the most unfortunate. If any man desire to possess himself of the most powerful engine which can be applied to the purposes of education, if he would find the ground upon which he must stand to enable himself to move the whole substance of the mind, he will probably find it in SYMPATHY. Great power is not necessarily a subject of abuse. A wise preceptor would probably desire to be in possession of great power over the mind of his pupil, tho' he would use it with economy and diffidence. He should, there-

fore, seek, by all honest arts, to be admitted into his confidence, that so the points of contact between them may be more extensively multiplied, that he may not be regarded by the pupil as a stranger of the outer court of the temple, but that his image may mix itself with his pleasures, and be made the companion of his recreations. The road which a sound understanding would point out to us, as leading most directly to the confidence of another, is, that we should make ourselves as much as possible his equals, that our affection towards him should display itself in the most unambiguous colours, that we should discover a genuine sympathy in his joys and in his sorrows, that we should not play the part of the harsh monitor and austere censor, that we should assume no artificial manners, that we should talk in no solemn, prolix, and unfeeling jargon, that our words should be spontaneous, our actions simple, and our countenance the mirror of our hearts. Thus conducting ourselves, thus bland and insinuating, with no treacherous design, we shall not probably meet a repulse in our well chosen endeavours to be admitted the confidants of youth. Habit will tend to establish us in the post we have obtained; our ascendency will every day become confirmed; and it is not probable that we shall lose this most distinguishing badge of friendship, unless through our own misconduct and folly. The whole, however, of this branch of education is a point of the extremest delicacy. There is no medium so difficult to hit, as that between a distempered vigilance and an unsuspecting security. By falling into the latter it continually happens that parents and those who undertake the guidance of youth, remain satisfied that the persons under their

care have no reserves with them, at the very time that they invent a thousand stratagems to elude their observation. Nothing can exceed the ludicrous effect of this arrogant confidence on the part of the senior, if we except the baseness and degradation which are thus, by his misconduct, perpetually inculcated upon and cultivated in the minds of youth.

In the mean time, it is so apparent that to obtain the voluntary confidence of a young person is a point of the greatest difficulty, that the preceptor ought probably to prepare his mind for the event of a failure, and to ascertain to himself the benefits which may be derived from the other advantages of education when this is denied. So frail is man, so imperfect are his wisest designs, and so easily are we made the dupes of a love of power, that the most skilful may often be expected to fail, in this most arduous of problems, this opprobrium of the art of education. It were better that he should not attempt it, than that he should attempt it by illiberal and forbidden means. If he cannot be the chosen confidant, he may at least refrain from acting the spy or inquisidor upon his pupil. Let him not extort what he cannot frankly and generously win. Let him not lie in wait to surprise from the pupil, what the pupil will not consent to give. Let him not so far debase the integrity of man, as to play the thief and the eaves-dropper. One of the most sacred principles in social life, is *honour*; the forbearance which man is entitled to claim from man; insomuch that a man of worth would as soon steal my purse or forge a title-deed to my estate, as read the letter which he sees lying on my table. One of the greatest errors of education, is that children are not treated enough like men, that they are not

supported with sufficient care in the empire of their little peculium, that they are not made to feel their importance, and to venerate themselves.

There is much that the preceptor can do for the improvement and advantage of his pupil without becoming his confidant. He may communicate to him from day to day the most valuable lessons. He may form his mind to the most liberal sentiments. He may breathe into him the philanthropy of a Fenelon, and the elevated soul of a Cato. If he be a man of merit, and duly conscious of his merit, he will not fear that he can miscarry in an attempt to excite the sympathy of his pupil. He will defy him to withhold that sympathy. He will dismiss, with generous carelessness, the question of an entire confidence and the communication of little cares and little projects. His hold upon the youthful mind will be of a higher and more decisive denomination. It would be strange indeed, if any one who was initiated in the true science of the human mind, did not know how to wake the springs of the soul of an infant. And, while the pupil is continually subject to the most auspicious influences in all that is most essential to human welfare, while his mind is impregnated with the most generous sentiments and the purest virtues, it may well be believed that, in incidental and inferior points, he will not disgrace the principles by which he has been formed.

A YOUNG PERSON SHOULD BE EDUCATED, AS IF HE WERE ONE DAY TO BECOME A MAN. He should not arrive at a certain age, and then all at once be launched into the world. He should not be either wholly ignorant of, or unexercised in, the concerns of men. The world is a momentous and perilous scene. What wise parent would wish his child to

enter it, without preparation, or without being initiated in the spectacle of it's practices? The man should, by incessant degrees, be grafted upon the youth; the process should perhaps commence from the period of birth. There is no age at which something manly, considerate, and firm, will not be found graceful. The true point of skill is, not to precipitate this important lesson, but to carry it on with a suitable progress; to shew to the judicious and well-informed spectator, always somewhat to surprise, never any thing premature; or rather, perhaps, to shew them a youth, always superior to his years, but yet with so graceful and easy a superiority, as never to produce any sensations, but those of delight. For this purpose, it is not necessary that we should check the sallies of youth. Nothing is of worse effect in our treatment either of the young or the old, than a continual anxiety, and an ever eager interference with their conduct. Every human being should be permitted, not only from a principle of benevolence, and of justice, but because without this there can be no true improvement or excellence, to act from himself. But it is more necessary that we should tolerate the sallies of youth, than that we should foster them. In our own conduct towards them, it is desirable that we should always talk to them the language of good sense, and never the jargon of the nursery; that we should be superior to the folly of adopting and repeating their little blunders; that we should pronounce our words with accuracy and propriety, and not echo their imperfect attempts at pronunciation. In thus conducting ourselves there is no need of any thing formal or monotonous. We may be gay; we may be affectionate; our countenance

may be dressed in smiles; we may stoop to their capacities; we may adapt ourselves to the quickness and mutability of their tempers. We may win the kindness of their hearts; at the same time that we are lifting them up to our level, not sinking ourselves to their's. The whole of this branch of education undoubtedly requires the delicate preserving of a certain medium. We should reason with children, but not to such a degree as to render them parrots or sophists. We should treat them as possessing a certain importance, but not so as to render them fops and coxcombs. We should repose in them a certain confidence, and to a certain extent demand their assistance and advice, but not so as to convey a falsehood to their minds, or make them conceive they have accomplishments which they have not. In early youth there must be some subjection of the pupil to the mere will of his superior. But even then the friend need not be altogether lost. At a certain age the parental character should perhaps be wholly lost. There is no spectacle which more forcibly extorts the approbation of the human mind, than that of a father and child, already arrived at years of discretion, who live together like brethren.—Godwin's Enquirer.

BEFORE ANY ONE UNDERTAKES TO FORM A MAN IT IS NECESSARY HE SHOULD BE FORMED SUCH HIMSELF. Render yourself respectable; make *yourself* beloved; so shall every one be desirous of pleasing you. You will not govern your pupil, if you be unable to govern those about him; nor will your authority be of the least use, if unfounded on virtuous esteem. It will be to no purpose to empty your purse, or give away your money by handfuls; money never made any one beloved. It is doubt-

less wrong to be niggardly, and to content ourselves with lamenting the miserable objects which we might relieve: but you may in vain open your coffers, if you do not enlarge your mind, for the esteem of others will still remain shut against you. It is your time, your care, your affections, it is yourself you must give; for otherwise do what you will, it will always be remarked that your money is not you. Instances of concern and benevolence sometimes have a greater effect, and are really more useful than pecuniary gifts. How many of the unfortunate, and of the sick, have more need of consolation than of alms! How many of the oppressed would be more served by protection than by money! Reconcile those who are at variance, prevent law-suits; bring children to a sense of their duty, and parents to that of indulgence; promote happy connexions, oppose oppression. Declare yourself boldly the protector of the unhappy. Be just, humane, and beneficent. Do not only give alms, but perform deeds of charity. Acts of mercy and compassion relieve more evils than money. Love others, and they will love you; serve them and they will serve you; be a father to them, and they will be your children. Throw aside, ye mistaken tutors, your grimace and affectation; be good, be virtuous *yourselves*, that your examples may be engraven on the memory of your pupils, till they have weight enough to sink into their hearts.

We never know how to place ourselves in the situation of children! we never enter into their way of thinking. On the contrary, we attribute to them our ideas; and, pursuing our own method of argumentation, fill their heads, even while we are discussing incontestible truths, with extravagance and er-

ror.—Rousseau. If extraordinary circumstances should prevent a father from undertaking the pleasing task of educating his child, his first and chief concern is to choose a preceptor of the strictest morals and sound understanding "from whom his son may hear nothing but what will be for his advantage, and learn nothing, of which it would be better for him to be ignorant," who will know, and feel the great parental trust reposed in him, and whose actions will accord with his feelings; and in this choice the parent must be free from prejudice, and directed neither by favour nor by avarice. When a certain person asked Aristippus what reward he demanded for the education of his son; he replied, "a thousand drachms." "By Hercules," exclaimed the other, "what an extravagant demand! I can purchase a slave for a thousand drachms." "Then," said Aristippus, "you will have two slaves; your son, and the one you purchase." At all events, the parent must frequently examine his son in order to observe whether the preceptor performs his duty, for he may rest assured that every man will apply greater care and diligence, when he knows that he must give an account of what he does. To the choice of a preceptor the parent must add some concern for the associates of his child. It is not possible that *one* man can pay a just attention to the particular, and frequently minute, defects of *many* individuals; nor should there be any great disparity in their years, for this is one of the chief causes of early immorality. A preceptor is at best but a substitute, and let the parent reflect that the pleasure of making a human being happy will amply compensate the trouble of his education. Alexander used to say, that he loved Aristotle not

less than his father, for the one had given him only life, the other the means of living with honour. This surely is an instructive lesson. Perhaps there never was a better rule than the frequent examination of the proficiencies of a child. It is the only compensation which a father can make for entrusting his education to another. So fully indeed am I impressed with it's value, that I believe it is to a casual examination of this kind to which I am indebted for the knowledge which I have. After I had been at school three or four years, my father one day, during a christmas vacation, asked me the Latin for a horse; I could not tell: for a ship, house, &c. I was equally ignorant, but burst into tears. Wipe your eyes, said my father, it is not your fault. My father was right; he changed my master, and my love of literature increased with the capacity of my succeeding tutors.—Northmore. A PRECEPTOR OUGHT not only TO BE WELL ACCOMPLISHED in the sciences which he professes, but he ought to be a man zealous in the cause of virtue; and of so amiable a deportment, as to recommend it by his example to his pupils. Good temper is generally agreed on as an indispensible requisite in a schoolmaster; for if he be seen to give way to passion, all the good effects of his authority are at an end. Yet a schoolmaster may be too tame; for then the boys will be liable to contract habits of indolence or neglect: he should be quick without anger, so as to inspire his pupils with a suitable degree of alertness and industry. Taste is a very important requisite. The soundest grammarian, without taste, will never be able to explore a passage to the heart; and unless the heart be interested in the elegancies of classical

literature, one great aim of learning is lost, and the jewels are trampled under foot.—G. Gregory.

It must be owned that learning and integrity are no ordinary endowments; and it were well if every one who undertook the important task of cultivating the human mind, had no deficiencies in either of these qualities; but if learning be not united to judgment, penetration, and sagacity, it becomes a dead letter, or a magazine of opinions, from which error is oftener produced than truth. The tutor fit to raise man to that high degree of excellence of which his nature is capable, must himself partake of the excellence he bestows. His learning must be accompanied with modesty, his wisdom with gaiety, his sagacity must have a keenness which can penetrate through the veil of prejudice, and attain to the high superiority of original thinking; and the virtues of his mind must be accompanied with that tenderness of feeling which produces the most valuable of all excellencies, an unconfined benevolence. Among the many just remarks on life, which have originated from the judicious and attentive observer, and which in process of time have gained a general authority, the following, "that example is better than precept," will be found to accord exactly with the human mind. We are apt to suspect the sincerity of those persons whose practice is at variance with the tenor of their instructions. But a doubt of the sincerity of the teacher, is not the only evil which arises from an opposition of practice with instruction. Young persons are inclined to regard an exemption from those rules of conduct which wisdom points out, as an enviable privilege, attendant on that time of life which sets us free from the control of others; or feeding their

imagination with vain-glorious conceits of pre-eminence of conduct, they give a loose to presumptuous censures, which terminate in a contempt for those whom they have been taught to reverence, and which naturally induce an incurable state of indocility.—Mrs. Macaulay.

Some teachers have A STANDING METHOD, not only in teaching their pupils a language, but also in the motives by which they propose to raise and fix their attention. This may proceed from a want of reflection, that children's tempers, as well as of older people, are excited by different methods and motives. While a master continues ignorant of the particular motives by which he should raise attention in every particular scholar, he must needs be often at a loss, let his general method be ever so good, and let him take ever so much pains. He had as good talk to the sea, and plough the shore; the one would as soon learn, and the other be cultivated, as some of his pupils. Certainly, therefore, the knowledge of his scholar's temper must be the *theory*, and acting from that knowledge, the *practice* of the most useful art which any preceptor can study, whether in respect to his own ease or his pupil's advantage.—Ainsworth's Natural and Easy Way of Institution.

IT IS ALLURING AND AGREEABLE TO THE LEARNER, TO BE OCCASIONALLY ENTERTAINED with some historical remarks, useful stories, or any occurences, which the tutor has met with, relating to the several parts of such a science, provided such circumstances have no tendency to make him neglect to give his pupils a solid and rational information of the theme before him. Teachers should endeavour, as far as possible, to join profit and pleasure together, and mingle delight with in-

struction; but at the same time they must be guarded, lest they merely amuse the ear and gratify the fancy, without enriching the minds of their pupils. In reading lectures of instruction, let the teacher be very solicitous that the learners comprehend his meaning, and therefore he should frequently inquire, whether he expresses himself intelligibly, whether they understand his sense, and take in all his ideas, as he endeavours to convey them in his own forms of speech. It is necessary that he who instructs others, should use the most proper style for the conveyance of his ideas into the minds of those who hear him; and tho' in teaching the sciences, a person be not confined to the same rules by which we must govern our language in conversation, for he must necessarily make use of many terms of art and hard words, yet he should never employ them merely to display his learning, nor affect sounding language without necessity. BEFORE HE EXAMINES A SUCCEEDING STUDY HE SHOULD RUN OVER THE FOREGOING ONE, in questions proposed to them, and thus acquaint himself with their daily proficiency. It is in vain for the learners to object, that they came to be taught, and not to be catechised and examined; for it is impossible for a teacher to proceed in his instructions, if he know not how far the learner imbibes and remembers what he has been taught. It is sloth, real ignorance, incapacity, or unreasonable pride, which induces a learner to refuse to give his teacher an account how far he has profited by his last instructions. For want of this CONSTANT EXAMINATION, young men have spent many idle and useless years, even under the daily inspection and labours of learned teachers; and they have returned from the academy without

the aquisition of any one science, and even with the shameful loss of the classical learning which they had acquired at the grammar school. Let the teacher always accommodate himself to the genius, temper, and capacity of his pupils, and practise various prudential methods to allure, persuade, and assist every one of them in their pursuit of knowledge. Where the scholar has less sagacity, let the teacher enlarge his illustrations; let him discover where the scholar finds a difficulty, and thus let him help the labouring intellect. Where the learner discovers a forward genius, and a lively curiosity, by frequent enquiries, let the teacher oblige such an inquisitive mind by satisfying those questions; and where those enquiries are unreasonable, let him not silence the young inquirer with a magisterial rebuff, but with much candour and gentleness, postpone those questions, and refer them to a proper hour. Curiosity is an useful spring of knowledge; it should be encouraged in children, and awakened by frequent and familiar methods of conversation with them. It should be indulged in youth, but not without a prudent moderation; in those who have too much, it should be limited by a wise and gentle restraint or delay, lest by wandering after every thing, they learn nothing to perfection. In those who have too little, it should be excited, lest they grow stupid, narrow-spirited, self-satisfied, and never attain a treasure of ideas, or an aptitude of understanding. If, therefore, any uncommon phenomena occur in the natural, moral, or political world, let them be explained; if rare birds and beasts be shewn in a town, or if any extraordinary piece of mechanism be exhibited, or a review happen, let them go; or when there is a public

trial of criminals, or any ancient ceremony celebrated, let them not be excluded from the spectacle. Let not the teacher demand or expect things too sublime and difficult from the humble, the modest, and timorous disciple; and where such a one gives a just and happy answer, even to plain and easy questions, let him have words of commendation ready. Let him encourage every spark of kindling light, till it grow up to bright evidence, and confirmed knowledge. When he finds a boy pert, positive, and presuming, let no blow be given, but let the tutor take every just occasion to shew him his error; let him set the absurdity in complete light before him, and convince him by a full demonstration of his mistake, till he sees and feels it, and learns to be modest and humble. A teacher should not only observe the different spirit and humour among his scholars, but he should watch the various efforts of their reason, and the growth of their understandings. He should practise in his young nursery of learning, as a skilful gardener in his vegetable dominions, and apply prudent methods of cultivation to every plant. Let him with a discreet and gentle hand prune the irregular shoots, let him guard and encourage the tender buddings of the understanding, till they be raised to a blossom, and produce fruit. The tutor should avail himself of every occurrence in life to deduce from it the most valuable results of experience and wisdom. Reason being the faculty of the mind with which he has to deal, let him by the most inviting and familiar methods call it into exercise, and enlarge it's powers. He should make it appear that he loves his pupils, and that he seeks nothing so much as the increase of their knowledge, and their advancement in all valuable ac-

quirements: this will engage their affection to his person, and produce due attention to his instructions.—H. R. Yorke, esq. We have found, from experience, that an early knowledge of the first principles of science may be given in conversation, and may be insensibly acquired from the usual incidents of life.—Edgeworths, pref. vi. How to behave respecting QUARRELS, is often a difficult task to a schoolmaster. On the one hand, there is danger of damping the spirits of youth; on the other, of encouraging an irascible disposition. It is, however, a common maxim in all well-regulated communities, that no man ought to be the redresser of his own wrongs. No boy ought on any account to be permitted to strike another; for, if allowed with impunity, this usurped authority will subject the lesser boys to a servitude of the most intolerable kind.

Malicious or revengeful conduct must never escape severe reprehension. But with all this a difficulty arises: how is a schoolmaster to arrive at the knowledge of faults which are committed out of sight? for I hold it a false policy to encourage boys in INFORMING OF EACH OTHER. Perhaps in this it will be necessary to draw a line of distinction. The more considerable vices should be carefully explored and severely punished; but a master ought not to be too inquisitive about little faults or mischances, nor too severe respecting them when discovered; if he be, it will only excite the delinquents to exert their ingenuity by covering their misconduct with a falsehood. I have known a habit of deceit originate entirely from the scrutinizing and severe temper of parents and schoolmasters. A DISTRICT ought to be marked out about the school, beyond which they

ought not to be suffered, during play-hours, to wander without leave. They must be carefully kept from the company of servants and low illiterate people. The SCHOOL-VACATIONS ought to be short. Rather let them be more frequent, than long at any one time. It is hardly to be imagined how much boys lose of what they have learned, during a long vacation, unless they be so fortunate as to have private instructors at home. Even school-boys should be occasionally introduced into COMPANY; and if not forward boys, but humble and modest, they should not be kept at too great a distance. It would be of service, on taking a youth into company, to give him some general instructions, beforehand, in the rules of politeness, and to observe afterwards how far he has profited by them. In the company of each other they should be warned not to transgress the rules of decorum. A gentleness of manners does not imply effeminacy; it is more naturally connected with a sense of dignity; and the want of it, with meanness and real cowardice. It is not below the dignity of a preceptor to pay some attention even to the SPORTS and PASTIMES of his pupils. In these he may act as an adviser, without making himself too busy, which would destroy much of the pleasure to the boys. He should endeavour to direct them to such plays as will afford the most exercise, and he need scarcely fear that they can be too athletic. Leaping with the pole, running, whipping tops, fives, all running plays, the manual exercise, and gardening, will improve both their constitution and their spirits. Sedentary plays, and those which have any tendency to the spirit of gaming, should be discouraged.—G. Gregory.

The first and leading view of a tutor in the general arrangements of his seminary should be, THE CONTEMPLATION OF THE PUBLIC GOOD. Allowing that he is possessed of an enlarged mind, and is stimulated by the design specified, he will take an extensive view of the nature of man, and of his capacity for the attainment of excellence in science, and also for utility of character. He will feel an awful sense of the importance of his station. He will reflect that it embraces a thousand varied duties, on which the great interests of society depend, and attaches to it the highest state of responsibility. He will therefore be actuated by the most benevolent energies of the human heart; uninfluenced by these kindly sentiments, even science, tho' it may be of the most accurate and exalted kind, will want the true essence of it's character: nay, void of the pleasing sensations of benevolence, the situation of the tutor is, of all others, the most harrassing and vexatious, and is exceeded by no employment in real anxiety and trouble. But a mind intent on the good of human beings, will secure the possession of the purest pleasures in the office of tuition, however at times he may be galled by the jarring efforts of turbulence; or however his heart may sicken when viewing the slow poison of indolence. For tho' true benevolence may draw some of it's keenest emotions of pain from these sources, yet the satisfaction arising from the idea, "That no virtuous energy is lost," will infinitely counter-balance the injurious influence, and soon restore the wonted serenity and composure of the mind.

In subserviency to the above view, a zealous attention to the enlargement and proper direction of youthful faculties will constitute a principal object

in the plan of an enlightened tutor. Influenced by the reflection, that his pupils, whatever may be their designation in future life, are to act on a theatre adapted to the exercise and improvement of many virtues, and on which many vices will solicit criminal indulgence, he will be anxious to give their minds that bias which will lay a probable foundation for manly rectitude and honour, and for a steady opposition to the debasing pursuits of vice. Aware that a true enlargement of the faculties in early life, that their direction to the wise objects of man's existence, will most effectually promise future respectability of character, he will omit no exertions to secure so gratifying an object, and will derive the purest satisfaction from perceiving the fruits of his labours. These fruits a discerning eye will discover in a multiplicity of forms in familiar communications with young people, and even in the undisguised moments of youthful pastime and merriment. To fix the habit of manly thought in the mind, to teach it to scrutinize the objects which are presented to it's consideration, to investigate the truth or fallacy of every proposition in science, will perpetually excite the attention and vigilance of a wise and energetic tutor. This direction of the mind will best secure the main object which he has in view, which is the formation of useful and moral characters. For it requires no labour to prove, that that man promises the greatest utility of character whose mind is the most enlarged and best furnished; and the greatest rectitude and honours which is the best fortified against the enticements of vice, by a knowledge of those reasons on which it's criminality is built. He will not allow his perseverance on this subject to be damped, because his

honest efforts may not possess an uniform influence, because some men of enlarged minds are disgraced by errors and irregularities of conduct. He will pursue his good intentions with zeal and courage, and leave the consequences to a being who foresees and permits them. An attention to the moral bias of young people necessarily includes the idea of paying regard to the display of improper habits and degrading inclinations, for such will frequently present themselves to wound the feelings and to excite the vigilance of a tutor. This is a delicate and trying part of his office. For there is extreme difficulty in preserving that liberal confidence, which is the best ground of rational authority, in the moment of applying remedies to irregularities of the temper and conduct. This requires the nicest touches of the nicest art, and will never present it's most pleasing and striking effects, save when it is performed by a truly benevolent and sagacious mind, a mind self-governed, superior to the little sallies of passion, and steadily pursuing the great and wise objects of instruction by the most pleasing and liberal means.

The establishment of moral habits in the minds of young people, and the prevention, or at least correction, of improper views, inclinations, and passions, will not only excite the best feelings of a benevolent tutor, but include a scheme of vast importance to the interest and happiness of the rising generation, and eventually to mankind at large. His extreme caution and anxiety on this ground will cause him to watch the opening temper and expanding qualities of his pupils; to study the natural bias of their minds; and to make those applications which are, in a great measure, to give a complexion to their future lives

But it is evident, that this office, consistent with a remark already made, is an office which should not only excite extreme vigilance, but which should be managed with great address and delicacy. It would be a matter of great ease, if it respected only the open and ingenuous temper, if a tutor could select his pupils from those whose natural disposition would lead them to the correction of a fault, an inclination or appetite, in the moment that it's evil nature was represented to them, who would be prompt in catching a moral idea, and anxious to allow it's full force on their temper and conduct. But amidst the miscellaneous characters, which youth presents, even in the most early stages of life, qualities will display themselves sufficient to exercise, to the highest pitch, the fortitude of the most self-governed; "Hic labor, hoc opus est." Here lies the delemma of moral management; and it requires the previous establishment of the most rational authority on the minds of young people, in order to act with proper effect, and to produce the desired fruits of friendly reprehension. An austere countenance, and language full of gall, will by no means convey the necessity of amendment, or win the giddy mind to the paths of right thinking and right acting. They will rather confirm the obnoxious impression, and enlarge and strengthen the depravity of the temper. They will tend to shut the avenues to conviction, and retard the operation of virtuous principles. They will so far wound a sensible mind, as to render extremely difficult it's return to the ways of manly dignity of conduct. The author cannot draw in his mind a picture of more injurious absurdity. It is astonishing that men pretending to form the characters of their fellow-crea-

tures, should so widely mistake their aim: that they should thus steel the heart against just sentiments, rather than soften it to pleasant and virtuous compliances: that they should harden the ductile mind, and exasperate the spirit, by refusing to make just and liberal allowances: that they should fastidiously withdraw the helping hand of friendship, during the sallies of inadvertence, and accidental departures from the strict line of correct conduct! The ingenuousness of youth is a plant of tender growth. It requires the fostering hand. It should not encounter the chilling blasts of neglect and cold disdain. It should meet the warming influence of confiding friendship; in the midst of faults and errors it should be taught to hope. It should never know despair, for despair is death to virtue; it is the annihilation of all manly qualities. Without the fear of contradiction it is asserted, that that man is incapable of a right plan of instruction, he is utterly unfit for his office, who cannot reprehend without dogmatical severity, or secure authority without having recourse to the mean arts of intimidation. The blustering gait, the loud swell of the voice, are infinitely despicable, and are so far from giving weight to advice, or efficacy to remonstrance, that they excite the lasting contempt of young people, and in private become the copious subjects of merriment and sport. Manly respect is felt and cultivated by those only who meet with manly treatment, whose virtues are cherished, whose good qualities are never checked by the insolence of superiority, and whose failings meet with every friendly allowance. An unrelaxing severity of demeanor and countenance is extremely inimical to the germination and growth of virtue in

young people. It throws the pupil to that distance, which destroys, or, at least, obstructs the knowledge of his real character and qualities; and, by breaking off all friendly and confidential communication between him and his tutor, renders the employment of the one extremely unpleasant, and all applications for the moral improvement of the other utterly uncertain. The great basis of rational authority lies in the cultivation of an open benevolence, and a conduct founded in a wise discrimination of qualities, in a spirit, which does not fastidiously deny the existence of merit, from the dread of losing a certain share of the silly pomp of authority; and, at the same time, which shews no reluctance in displaying error, irregularity, indolence, or bad habits in their true and genuine colours. It consults that medium of temper, that, "suaviter in modo, et fortiter in re," which displays a mind equal to it's office, which is above the mean arts of a mere pedagogue, who is ever on the stretch to acquire a silly and fruitless authority, and equi-distant from that extreme laxity of discipline, which indicates want of fortitude in the instructor, and tends much to the destruction of morals and literature in the pupil. It is difficult to decide which of these two extremes should be most carefully avoided, for they are both injurious in the highest degree. The one galls and harrasses the youthful mind, and not unfrequently excites it's keenest contempt; the other, however it may be productive of that ease which is so grateful in the sprightly days of youth, never fails, ultimately, to secure a long regret for the loss of valuable time, and a consequent disrespect for the unreflecting cause of it.

As the most efficacious means of establishing moral

habits in the minds of his pupils, a virtuous tutor will be to them a living example of the beauty and excellency of a moral conduct. By the even tranquil joys of his own life, he will display the practicable nature and rewards of his own precepts. Without this, all injunctions on their beauty and necessity will be vain; and with it, every precept will promise the greatest efficacy. There is a life and energy in example, which addresses the feelings, and irresistably inclines the youthful heart either to the habits of vice or virtue. And it will not require much logic to prove, that young minds receive essential injury or benefit from impressions made in early life by their natural or accidental guides. If virtue appear amiable in the conduct of a tutor, it will present the most winning inducements to the pupil to love it, to be enamoured of it's excellency, and to regulate his actions by it's maxims. If it appear practicable, and at the utmost distance from all moroseness and ungenerous restraints, it will attach his willing mind, and form the most powerful bulwark against the rude attacks of vicious principles or vicious men. He will form a taste for virtue; and tho' the inconsideration of youth may lead to many errors, tho' the giddiness of the passions, and the fervour of inexperienced feelings, may even betray an amiable spirit into lamentable indiscretions; yet, with a well-founded knowledge, and previous habits of virtue, the mind will soon acknowledge the force of proper views and pursuits; and, discarding all joys which accord not with the tranquillity of moral feelings, will pursue, with renewed ardour, those objects which exalt the understanding and meliorate the heart.—From "Outlines of a Plan of Instruction," &c. adopted by the Rev.

Samuel Catlow, Superintendent of the Literary and Commercial Seminary, at Mansfield, 8vo. Johnson.

Were the SITUATION OF MEN what it should be, the difficulty in pointing out the best mode of education would not be considerable. The quantity of necessary labour to support even the poorest individual, in any properly governed community, would occupy but a small portion of his time. He would in consequence, be enabled, not only to provide for his family with greater facility, but, also, have an opportunity of educating his own children, or if he be supposed inadequate to this task, he could, at least *preside* over their education. The pleasure and interest, which a parent takes in the improvement of his children would render the task of that education peculiarly pleasant to him. The love and affection, which he naturally bears to the little ones who owe their being and preservation to his care and fondness, and who are continually calling forth the finest emotion of his soul, would prevent any harsh and cruel treatment. On every account, therefore, it appears, that the parent is the only proper teacher for his childern. No circumstance can afford to the sensible and benevolent heart a more refined and extatic enjoyment, than to witness the progressive advancement of the human mind from the first opening of her powers till she arrives at full maturity, and, at the same time, to be conscious that this advancement is owing to our own care and exertion. In a parent this pleasure is encreased to the greatest degree, when he observes the improvement of his little ones under his own care and instruction. For this reason, again, the education of children should be committed to the care of their parents. Those how-

ever, who are employed in the public capacity of teachers in great schools, seldom, if ever, reap any benefit from their employment, but, on the contrary, become very generally deteriorated by it. The continual use of bodily pain, which they employ, either as a punishment, or as an incitement to action, tends greatly to blunt all the finer feelings of the heart, and, in time, almost destroys them. Those few teachers, who possess benevolence and goodness, have the interest, which they take in the children under their care, too much divided to be strong. Schools, therefore, are not only hurtful to the children educated in them, but, also, to the teachers employed in their education.—Dr. Cowan. The foregoing opinions by Dr. Cowan appear to tally exactly with the advice which the amiable Fenelon puts into the mouth of the sage Nestor, when he engages Idomeneus, to make new regulations in the government of Salentum. "If you do not load your people with taxes, they will find a way to live at ease with their wives and families; for the earth is never ungrateful; she always yields plenty of her fruits to the industrious, and refuses her favours to none but those who refuse their labour. Husbandmen are generally rich, in proportion to the number of their children, provided the prince does not impoverish them; for their children, even in their greenest years, begin to assist them. All the hardships of labour end with the day; and every one sleeps without being solicitous for what the next day may produce. Happy are the men who live without ambition, diffidence, or disguise, provided the gods bestow on them a good king, who never disturbs their innocent enjoyment! But what horrible inhumanity is it, out of pride and ambition,

to wrest from them the agreeable fruits of the earth, which they owe to none, but bounteous nature, and the sweat of their brows! Nature alone, out of her own fruitful bosom, would afford sufficient maintenance for an infinite number of moderate and laborious men; but it is the pride and luxury of some people, who reduce so many others to the dreadful hardships of poverty. Rapacious and inconsiderate princes think only of imposing taxes on those who are most active and industrious, because they suppose that a tax on such people may be more easily raised. At the same time, they favour those, whose poverty is the effect of indolence. Invert this preposterous measure, which oppresses virtue, encourages vice, and introduces a negligence, no less fatal to the king, than to the state. Impose taxes, fines, and, if necessary, severe penalties on those, who neglect the cultivation of their lands, just as you would punish soldiers, who abandon their posts. Happy is that king who possesses that greatness of soul, which prompts him to become in this manner the delight of his people, and to make his reign a glorious example to all succeeding ages. The world, instead of opposing him, would throw themselves at his feet, and intreat him to be their king. Is not this glory more desirable than that of ravaging the earth and spreading every where carnage and tumult, horror and anguish, consternation, famine, and despair?—Telemachus, b. 12.

Few professed instructors of youth, perhaps, can lay claim to so much individual literary labour as the following account exhibits, extracted from "Leçons ses a E'leves," by the Countess de Genlis. 1. A Journal which I kept the first three years, containing observations on the children, &c. 2. A Jour-

nal continued for six years, written purposely for the inspection of my pupils, and which they read every day. 3. Another journal of our readings, containing an account of every work as soon as finished. 4. Observations in journals of education, amounting to two large volumes. 5. Chronological extracts making an enormous volume. 6. Subjects for the Magic Lantern. 7. Remarks, notes, and explanations, with many analyses, re-written from the literary commonplaces of my pupils; containing among others analysis of the following poems. The Iliad, the Odyssey, the Æneid, the Lusiad, the Henriade, and Paradise Lost, with marginal notes and observations on 16 large volumes of analyses, made by my pupils of all the plays they have seen, or that we read. 8. Historical, geographical, and mythological extracts, which I made from our readings; making about three large volumes. 9. One volume on the subject of natural history. 10. Another volume on Medicine for the use of young People, and on Botany and Chemistry as applied to Medicine and the Arts. 11. Two other volumes. One on Religion, the other Explanations of Words little known. 12. One large volume of Miscellaneous Literature; consisting of the most beautified passages, in prose and verse, of the best English and Italian authors; besides three small duodecimos of vocabularies and dialogues in those languages and in German. 13. Critical notes in the margins of books. 14. Corrections of the compositions of my pupils, which make a large volume. 15. Journals of the tours and excursions which I made with my pupils; consisting of four volumes. 16. A minute description of all the cabinets and curiosities which we have seen at Paris; a very large

volume. 17. A description of all the arts, trades, and manufactures which we saw; two volumes. The works above-mentioned, written entirely with my own hand, make 35 large manuscript volumes, which in print would amount nearly to 50. Considerable as this labour may appear, it is but a part of what I have done for my pupils. It was necessary, besides the volumes of which I have spoken, fit only to be consulted occasionally, and which must generally remain on a shelf in their library, to devise some means of furnishing them with a small portable collection for daily use. I conceived therefore the design of making my extracts over again, of arranging them in a different order, and of classing all the incidents and sentiments under distinct heads. For example, from the historians, the moralists, and the poets, whatever was valuable on the subject of friendship. My treatise on friendship amounted to two volumes in a very small size of 160 pages each, written extremely close and diminutive. I next made a pocket-book on the subject of liberty. I afterwards made a pocket-book on patriotism, and another on courts and courtiers. I wrote also in this way on history and mythology. I then resumed moral themes and made pocket-books on the following subjects: curiosity; country life; talents; affability and modesty; melancholy; gaiety; celebrated ancient and modern preceptors, with an account of their lives and writings; premature children; temperance; youth; one on oracles, astrologers, and superstition; six on travels; on time and study; on glory; on celebrated women; on the people; on luxury; two on the arts; abridgment of Fenelon; abridgment of Pascal; four on religion; two of miscellanies; on ancient and

modern gymnastics; on medicine, with an account of celebrated physicians, ancient and modern, amounting to 51 pocket-books, of which the least contains 150 pages, and the majority of them 170, written with my own hand, extremely close and small. My pupils have profited astonishingly by these new extracts, which contain the essence of what they had been taught, with infinite additions, of interesting and curious matter. These small duodecimo volumes were occasionally adorned with miniature designs for the purpose. In fine, the method I have pursued classes events and ideas regularly in the mind; and if we want an incident, a motto, or a quotation on any subject, it may be found without difficulty in this little library. A journal written in my youth, forms nine large volumes. My travels in Switzerland, Italy, and Holland, make six enormous volumes. I have besides four bound volumes of extracts, and about the same quantity unbound, and a work in three volumes, the fruit of my imagination. These make 27 manuscript volumes, written in my own hand, and not comprised in the account of my labours for my pupils, because they were finished before the children were committed to my care. Among these are not reckoned 16 volumes given to the public. All these works, extracts, and manuscripts may possess perhaps little merit, but the labour of executing them is immense, and to such a degree that the recital may appear fabulous; nor should I have had the courage to have made it, if I had not my pupils, and fifteen persons besides as witnesses to it's truth. I have even a further proof, which admits of no reply; the manuscripts in my own hand writing are still in my possession. I had no secretary, no a-

manuensis, I have written every thing myself, and no person has ever assisted me in a single extract, either by giving me notes, or reading and marking passages for me. Unquestionably a person endowed with superior talents might do better, but to do more, to display greater zeal and activity is impossible. The first six years which I devoted to education I spent in complete retirement; I then permitted my pupils to see company, once a week. My pupils acquired from my visitors politeness, and the manners of the world; but I wished to give them a taste for society and useful conversation, and this induced me to substitute dinners in the room of evening visits: but this one day in each week excepted, we continued to live in our profound solitude. It was by leading this regular and laborious life, by giving up all kinds of visits, by interfering in no business, by continuing no correspondence, by refusing to receive letters which came to me by the general post, by disregarding my health, and by great watching and fatigue, that I was enabled to perform so many things.

ON THE LABOUR OF TUITION, AND THE CONDUCT OF PARENTS AND GUARDIANS TO PRECEPTORS.

Numbers among our masters of academies might easily be specified, who act on all occasions with the conscious dignity, and, indeed, the conscious integrity, of the teachers of learning and virtue. But however it may be lamented, it cannot be denied, that schools are sometimes crowded with pupils under the care of men, who are not able to teach any department of science; who are ignorant of every foreign language, and but imperfectly acquainted with their own; and who, indeed, possess not a single recom-

mendation for the office they have assumed, unless hypocrisy and servility be included in the number. Can it be matter of wonder then, that a disappointed parent should consider as general or common the deception which has been practised upon himself; that the artifices of a few should be sometimes imputed to the whole; or that the injury done to society should be resented by the reproach of a profession, the utility of which must always depend in no small degree upon it's estimation. The contemptuous idea of the master of an academy is one principal cause of the injurious treatment, which he sometimes receives; of the vexations to which he is continually exposed. Every profession is undoubtedly subject to hardships peculiar to itself; and in each they are probably much more nearly equal than is generally supposed. We see the fairer side of our neighbour's condition, and we feel the miseries of our own. Horace, indeed, and common observation will inform us, that the merchant and the soldier often reciprocally envy the supposed advantages of each other's pursuits; that he, who is immersed in the business and tumult of the metropolis sighs continually for the ease and tranquillity of the country; and that he, who is condemned to the retirement and solitude of the country, imagines that happiness is to be found only in the crowds and amusements of the metropolis. The hardships of the schoolmaster however may reasonably be presumed to exceed those of most other occupations; both because the members of every other profession admit them to be at least equal to their own; and because it is an employment, in which hardly any man engages from choice and predilection; which almost every man engaged in it,

is eager to relinquish; and to which, when once relinquished, no man, perhaps, ever voluntarily returned. Many of the grievances attendant on it, however, might be so easily alleviated or removed, that one would hope a mere statement of the facts might produce some portion of the remedy. The first source of the vexations, incident to the profession of a schoolmaster, is the variety of objects, to which he is called on to attend, and the different talents and tempers of the students intrusted to his care. He has the conduct and superintendance of a large domestic establishment; to see that his confidential servants do not impose on him; and that his teachers do not neglect their respective duties. He has the various endowments of his pupils to direct each to their proper object; to stimulate the sluggishness of one, and to correct the perverseness of another; to restrain vicious propensities wherever they appear, and to encourage every instance and every symptom of virtue; to watch the health of the delicate; to force information upon the dull; and to establish in all the habits of diligence, order, and obedience. He knows that he is under a distinct and separate responsibility for the improvement of every youth placed under his protection; and that his reputation and his interest are in every instance at stake. Here then surely is ample employment for the most sagacious and the most active mind; here surely are required such constant vigilence and exertion, as may be entitled to the admiration, but cannot excite the envy, of the members of any other profession. But as these are the cares and labours peculiarly belonging to the conduct of a school, the duties, which the master undertakes to perform, tho'

they certainly mark the severity of his occupation they ought not perhaps to be stated as it's grievances. They are, indeed, generally considered as the principal vexations, to which the master of an academy is exposed; and much reason would he have to rejoice were this the real state of the case. But the labours of the desk form the smallest portion of his hardships. The different degrees of intellect possessed by different students are easily discovered; to this the different tasks are as easily proportioned; and every thing then proceeds with the order and regularity of mechanical operations. The various shades of character in the pupils do not attract much regard; nor would such minute attention produce much literary advantage. Every hour brings it's proper business. A composition is to be examined, or an author to be read; idleness is to be punished, or diligence rewarded; transgression is to be chastised, or merit applauded; and he who suffers his temper to be ruffled, or his peace to be destroyed, by the follies of those, who are placed under his care to have those follies corrected, is either very culpable or very unfortunate; he wants one of the indispensible requisites for the office he has undertaken.

The real and greatest grievances of a schoolmaster arise, not from his pupils themselves, but from their RELATIONS and FRIENDS. When parents have heard such a recommendation of an academy, as inclines them to give it the preference, as the place of their son's education, it is a very general custom to make a visit to the master and the premises; in order to form their own opinion of what may be expected from both. A thousand enquiries, generally implying distrust and suspicion, are then made with

very little delicacy. The manners of the master and his family, the bed-chambers and the play-ground, the diet, the terms, and the modes of teaching are scrutinized with the same minuteness and in the same spirit that goods are cheapened on a counter; and he who is to be entrusted with the education of a child is treated with as little ceremony, as he who measures tapes and ribbands for the family. The master knows himself to be on his trial, not indeed for his life, but for that whereby he lives; and, however he may feel the mortification, must conduct himself with unabated respect towards those who are sitting in judgment on him, and who are proposing to become in their own opinion his benefactors. He is well aware that their estimate of his merits will be formed from his appearance and conversation, much in the same manner as they decide on our current coins by the colour and the sound. To their various enquiries he is not unprepared with appropriate answers. Whatever they may seem inclined to disapprove, he is armed at all points to defend. There is indeed no part of his conduct, which the master of an academy studies with more care than his deportment toward those who come to make personal enquiries after his school; there is no point, on which he values himself more highly, than on the dexterity with which he gives his own character, and sends away every enquirer satisfied with his plan and his accommodations. Too often, indeed, he is tempted to match hypocrisy against suspicion, and to sacrifice his conscience at the shrine of his interest. It is by no means intended that the most diligent enquiries should not be made in a case of such importance to the parent and the child; but they may generally be

made from others with more advantage; and where it is necessary to consult the master himself, let him be treated with the delicacy due to a man supposed to be capable of instructing our youth in the principles of science and of virtue. Not to mention the interval of doubt and anxiety after these enquiries have been made, the negligence with which it is unreasonably extended, and the levity with which promises are frequently broken; when the pupil at last is brought, much useless advice is generally given on the subject of his treatment and instruction. Tenderness is first required; because gentleness will do every thing with him and severity nothing. An assurance is given, that he has good talents, but has been neglected: that he had a very high character from his last school; but still the last school is severely censured; and perhaps for no better reason, than to engage a superior share of favour from that where the youth is now to be placed. I am far from wishing that the parent should not communicate in confidence to the master his future prospects with respect to his son, and whatever he thinks may be useful in his education. But instructions in the art and mystery of teaching no man presumes to give to the masters of Eton and Westminster; and if the master of an academy stands in need of them, our sons ought not to be intrusted to his care. Nor would there be much reason to complain of the parent's directions in the first instance; but similar directions are continually repeated by various branches of the family. The elder sisters, the maiden aunts, and the grandmother, all occasionally think themselves authorized to interfere with the teachers of their relation. When once our chairs and tables are ordered from the cab-

inet maker, we seldom presume to instruct him further in his own trade; we leave the mode of preparing the articles we require to his own judgment and skill. But thousands think themselves able to inform the master of an academy, of what should seem at least equally difficult, by what expedients he may most successfully teach the principles of conduct and the elements of science. Nor do parents confine their suspicions or their contempt of the masters of academies to their own breasts. They generally communicate them to their children; and thus provide additional vexations for the teachers. Instead of impressing on the minds of their offspring that reverence for the preceptor, which should give weight to his advice, and efficacy to his instructions, they teach them to despise his authority, by allowing an appeal from it to themselves; they encourage the pupil to sit in judgment on his teacher, and to make a report of his diligence, his temper, his talents, and his whole conduct in his school and his family. Nor is this more humiliating to the preceptor, than prejudicial to his scholar. The latter will never make the necessary exertions in obedience to commands, of which he is allowed to question the propriety, and from which there lies an appeal; and the former is driven to regulate his conduct, not by what will satisfy the dictates of justice, but by what may best secure the approbation of his own pupil. The conductor of a boarding school again is subjected frequently to mortification, and sometimes to loss; because parents do not give previous notice when they mean to remove their sons from under his care; whether it be to some other place of education, or to the duties of their intended occupation in the world.

The master of an academy can seldom ascertain what number of his pupils will return after every recess; and the first weeks of opening the school are consequently a season of uncertainty in a point of the utmost importance to his character and his success. Circumstances, indeed sometimes arise, in which such notice cannot be given. For reasons abundantly sufficient for the removal of a pupil may occur, which were not expected, and could not be foreseen. But the most frequent cause of the omission rests, I believe, with the pupil himself. His report in the holidays must be heard: his wishes must be consulted; and if these be unfavourable to the school, it is not always thought necessary to treat with respect the master, of whom it is supposed, there is reason to complain. It has, indeed been declared in some instances upon the *cards*, that a quarter's previous notice of the removal of a pupil, or the payment of the terms for that period, would be required. But this system, tho' it would be unquestionably beneficial, is not likely to be generally adopted. To a well established school it is not necessary; and a school not well established will not venture to enforce it. The only adequate remedy is more open and liberal conduct on the part of the parents; to repose their confidence, where they trust their sons. Another source of no small anxiety to the master of an academy, is the accidental sickness of any of his scholars. The care of the children of other's under such circumstances, must always be a source of great concern to a man of principle and sensibility; and the danger of infection alarms a schoolmaster both for his pupils and his interest. But this is not the whole, nor the worst, which disturbs him. If the disease have a-

risen from any misfortune, he will probably incur the imputation of negligence; and from whatever cause it may have proceeded, it will not be easy for him to escape censure. If he give notice to the friends of the youth, on every slight indisposition, he is apprehensive of being thought to trifle with their time and their quiet; and still more, of bringing into question the salubrity of the situation he has chosen: and if he trust his own medical friends, and the complaint at last prove dangerous or fatal, he will not soon be pardoned for not having given more early intelligence.

It may appear strange, but it is necessary, to include his bills among the grievances of the schoolmaster. From them, however, not a few mortifications arise. In opposition to each other, or in hope of attracting a greater number of pupils, academies frequently offer terms too low for the prospect of independence; and sometimes even of a liberal subsistence. These, therefore, they are under the necessity of augmenting by various charges for articles not supposed to be included in the general terms; and as far as such charges are factitious and unreasonable, I abandon them to all the censure they deserve. They cannot be more offensive in themselves, than the principle, from which they proceed, is contemptible. But there are others, which should not be hastily condemned. Among these the long established custom of an entrance fee is obviously entitled to priority of notice. By some of our modern theorists this has been pronounced absurd; but it is by no means without it's use. It is a fair and open addition to the profits of the master. It is not more than a reasonable compensation for the additional trouble of a new pupil. It is usually the mark of an established,

not an upstart school; and it is a very necessary restraint on the caprice of parents in changing the places of the education of their sons; for these changes are not more vexatious to the preceptor, than prejudicial to the improvement of the student. In other charges the master of an academy is little more than the agent; in the payment to the teachers of drawing or dancing, and to the various tradesmen, whom his scholars have been directed by their friends to employ. When the periodical accounts are to be settled, the total amount is at one time censured, without adverting to the particulars of which it is composed; and at another, particular charges are condemned; some of which perhaps were ordered by the parents; others are obviously necessary; and none probably unreasonable or unjust. Men of little minds too are apt to assume a temporary superiority over those to whom they are paying money; and to embrace those opportunities to obtrude their advice or their reproofs. I have heard the master of one of our most respectable academies declare, that nothing belonging to his profession was more irksome than the insolence, to which he was sometimes obliged to submit, when at last he received the sums which had generally been very hardly earned. To the vexations on this subject a remedy equally simple and efficacious might be easily applied. Let the parents consent to pay at once such liberal terms as may fairly cover the certain and contingent expenses of the education of their sons; and I will venture to assert that every schoolmaster of respectability will readily receive them without this offensive method of making a bill. In a few cases this system has been adopted: and has, I believe, in every instance

given satisfaction to the parties concerned. One cannot, indeed, reflect, without a mixture of shame and indignation, that the same sort of contest should sometimes exist between the parent and the preceptor, which is so often observed between the innkeeper and his guest; the one calculating, how much he can charge, and the other, how little he shall pay. But the most copious source of vexation to the master of an academy is the complaints and reproaches of those, who have entrusted their children to his tuition. The impatience of parents is not easily satisfied; and whenever rapid improvement is not made, their partiality ascribes the defect, not to any want of talents in their son, but to the negligence and mismanagement of the teacher. The father is too often inclined to proceed with something of the spirit and impetuosity of the ancient philosopher, who, when he found the pupil illiterate, without farther enquiry chastised the preceptor. The master is then harassed with reproaches, which he can neither prevent by removing the cause, nor silence by stating fairly the incapacity of the student. For this would not fail to give offence, and probably be followed by the removal of his pupil. He is, indeed, frequently teased with complaints so frivolous on other subjects, that were not the consequences often serious, they would excite only a smile of contempt, the loss of a handkerchief, or a grammar; a blot in a copy-book; or an error in entering an operation in arithmetic; accidents which no care can prevent; and which therefore should not be made the subject of any injurious imputation to the master. Complaints become still more troublesome, when made on the authority of the child. His mistakes or his resent-

ments, his idleness or his disgrace, his love of novelty, and his wishes to change his school; all these causes, and such as these, often tempt him to misrepresent what really happened, or to invent what never occurred. Few boys can be made fully sensible of the guilt and meanness of falsehood; and still fewer have penetration enough to understand or to foresee it's fatal effects. Whenever therefore they have a favourite point to carry, they violate truth with little scruple. The negligence of those appointed to attend them; the want of cleanliness in their linen or their beds; the coarseness or scantiness of their food; the tyranny and severity of their teachers; frauds with respect to their pocket allowance; the master's frequent absence from school; or his vices in private life; all or any of these are made the basis of complaints: which, however groundless, are too often believed, and excite the attention, and probably the indignation, of the parent. The misfortune is, that under such circumstances the parent does not always pursue the measures, which justice and candour would have directed. In some instances the child is removed from the school in silent resentment; and the master has no opportunity of vindicating his character and conduct: in others, the subjects of complaint are stated with such rudeness and insolence, that he disdains to reply; and even where he obtains a patient hearing, little credit is given to his denial or defence against the assertions and the wishes of a favourite child. Those complaints are often referred, as to a competent judge, either to some contemptible adventurer, who teaches arithmetic and geography to the daughters of the family, and who would be glad to have his services extended to the

sons; or to some rival schoolmaster, or schoolmaster's friend, who is previously disposed to encourage the disgust, because he hopes to profit by the quarrel. It is unquestionably as much the duty as the inclination of the parent to watch the improvement of his child, and to state to the master whatever appears to retard it. But it may be stated with all the delicacy due to his character and station; not as a fact and a certainty, but as a report or a suspicion; as a charge, of which, tho' not fully credited, it is deemed incumbent on the parent to enquire into the cause and the foundation. Frivolous complaints should not be encouraged, or should be wholly despised; and those of a more serious aspect, if fairly stated, will often be as fairly explained. When it is known to the boy that all his accusations against his school will be thus canvassed, few will be made; and he will rarely venture upon falsehood, when he knows that strict enquiry will be made into the truth. The weight of these grievances may not perhaps appear very oppressive, except to those by whom they have been felt. But let it be remembered, that they are felt by men, whose sensibility to the treatment they receive has usually been quickened by a liberal education; who have been taught to respect themselves by the progress they have made in the pursuits of science; who are interested for the honour of their own profession, of which the general esteem is not equal to the general utility; and who are conscious of their intellectual superiority over most of those, by whom their misery is inflicted. But what gives the keenest edge to these vexations, what enables the weapon to inflict a deeper smart, is the want of a more adequate recompense for the labours of the profession. In

these days it must be a prosperous school which furnishes a liberal subsistence: the most numerous is not more than equal to a distant prospect of independence; and in none can affluence be obtained. Regard for his interest, therefore, keeps the master in a perpetual state of anxiety. The loss of a pupil in disgust may prove a serious misfortune. It is a reduction from profits, which could ill bear diminution; it interrupts one of the connexions, by which the school is supported; and probably converts a friend into an enemy. An academy is vulnerable in a thousand points, and every wound may be fatal. Let it, however, be understood, that I have stated these grievances by no means as inseparable from the profession; but as evils, to which it is continually exposed. I have not stated the want of candour and liberality in parents, as if it were universal or general. Had I done so, I had been guilty of equal ingratitude and injustice. I have myself experienced, in common, I doubt not, with every other schoolmaster of reputation, numerous instances of such confidence and generosity, as were equally honourable to him who gave, and to him who received them.

But every large school has connexions, from which the inconveniencies, which I have enumerated, may be apprehended; and some of our inferior seminaries have few perhaps, of any other description. I have stated these vexations as proceeding by no means exclusively from the friends and parents of the pupils; for they are too often provoked by the schoolmasters themselves; and sometimes proceed wholly from their folly, their meanness, or their pride. "Errors are committed within as well as without the walls of Troy." I have stated them with the greater free-

dom; because they are of importance, not only to the profession in particular, but to the community at large. They exhaust that patience in the teacher, which ought to be reserved for the instruction and benefit of his pupils; they sometimes render his temper so irritable, that he can hardly be considered fit for his own profession: they accelerate that injury to his health, which his labours would naturally occasion, and render him the sooner unequal to his task. Above all, they have driven many to endeavour to make an academy merely an occupation of profit; to look on their pupils, not so much as youth to be educated, as instruments of gain; to practise all those artifices, which have been so justly censured; all that delusion, which the people seemed to court, and without which they would not be contented. Is it to be wondered, then, that in this case, as in almost every thing human, evils become reciprocally the cause and effect of each other? Unprincipled schoolmasters provoke illiberal treatment, and illiberal treatment makes unprincipled schoolmasters. Is it to be wondered, that so few men of spirit and talents engage in the profession; or that they escape from it, as soon as a decent subsistence can elsewhere be found? In enumerating what were in his judgment the requisite qualifications of an instructor of youth, Quintilian has drawn such a literary and moral character, as would, indeed, do honour to any profession; but which human frailty forbids us to hope will frequently be found: yet the idea of the ancient rhetorician, however exalted, seems by no means equal to the popular expectations of the present day. If we consult the sentiments and conduct of the less intelligent and less liberal part of the com-

munity, it will appear that the master of an academy is required to possess like the hero of a romance, not only talents and virtues, above the ordinary endowments of humanity, but such contrarieties of excellence, as seem incompatible with each other. He is required to possess spirit enough to govern the most refractory of his pupils, and meanness enough to submit to the perpetual interference of their friends; such delicacy of taste, as may enable him to instruct his scholars in all the elegancies of polite literature, and robust strength enough to bear, without fatigue the most incessant exertions. He is required to possess learning sufficient to relish the eloquence of Cicero and Demosthenes; and good nature to listen without weariness to a grandmother blazoning the merits of her heir; skill adequate to the performance of his task, and patience to be instructed how to perform it. He is required to possess judgment enough to determine the most proper studies, and the most suitable destinations for his pupils; and complaisance at all times to submit his own opinion to the opinions of those, who have employed him; moral principle sufficient to ensure on all occasions the faithful discharge of his duties; and forbearance to hear those principles continually suspected, and his diligence and fidelity called in question. It is expected that he shall be daily exposed to the severest trials of his temper, but neither be required nor be allowed any indulgence for it's occasional excesses; and that he be able to secure all the good effects of discipline, without the use of the only means which perhaps can procure them. He is expected to feel that conscious dignity, which science confers on it's possessor; and yet to descend without reluctance to teach in-

fants their alphabet; to possess generosity enough to maintain his pupils liberally without a liberal stipend; and insensibility enough to permit his demands to be taxed by those, by whom they ought to be most readily and gratefully discharged. That many parents appear to expect this variety of talents in the teachers of their sons, the masters of academies know to their sorrow and their cost; but where such constellations of excellence are to be found, it is surely needless to enquire. The glasses of Herschel, in the search, would "sweep the regions of space" in vain.—Dr. Barlow's Essay on Education, vol. 1.

It is not enough to make use of a good seminary. To reap all the benefit from this measure which may be expected, parents must often visit the superintendent, to inform themselves of the behaviour of their children, and the progress which they make in their studies. They must acquaint him with their dispositions and inclinations, which they cannot but know better than any other. They must consult with them upon proper measures for correcting their faults, support them with their whole authority, and join with him altogether in case of reward, commendation, reprimand, or punishment. It is not to be expressed, how useful this good understanding of parents with the masters may be to the children.—Rollin's Belles Let.

Some parents and those not in narrrow circumstances, pay no small attention to the point of CHEAPNESS in the education of their children, consulting economy in an affair of a liberal nature, as much as in matters of commerce and profit: whereas they ought to take it for granted, that a *cheap* education is a scurvy one. How can a man, whose employment scarcely maintains him, think of any

thing worthy or generous? how is he to inspire his pupils with sentiments, which his pinching circumstances will not suffer to rise in his own mind? Ever anxious concerning his private economy, ever in dread of bankruptcy and poverty, how should he apply a due attention to what is sufficient alone to engage the whole man, with the abilities of an angel, and undisturbed by every other solicitude? To conduct a seminary of general education, a person ought to be furnished with the necessary apparatus for general improvement, as a set of the best books on the several arts and sciences, the principles of which are to be taught; and the necessary instruments of globes, telescopes, microscopes, &c. The purchase of these will amount to no inconsiderable sum. But if parents will not contribute liberally for the purpose, how are they to be procured? Parents ought therefore to select capable tutors, and give them such encouragement, as may enable them to apply themselves with comfort and pleasure to their laborious office. But what is to be thought of the prudence, or the paternal affection of those parents who feed on venison and turtle, who roll in their gilded chariots, and trifle half the week at their country houses; yet choose that education for their sons, which costs the least, and are afraid of everpaying the severest of all labours. Hear Quintilian on the subject. "You purchase of a physician, for a trifling fee, what is inestimable, health. You receive from your preceptor knowledge and virtue. Do not imagine that you have acquitted yourself of your obligations to those who have done you such important services, when you have paid their legal demands. You ought to think, yourself indebted to them while you live."

A generous tutor, however, desires only to see in the youth, who have been under his care, and in their parents, a proper sense of gratitude. He does not wish to plunder them of their money. But what probability is there of the pupil valuing that education which he sees his father reward meanly? If the pupil does not honour his preceptor, is he likely to follow his directions? Will he honour him whom his father does not honour? Suppose the master were to imitate the magnanimity of the parent, and to grudge bestowing a little extraordinary trouble in teaching, as the frugal parent scruples a few annual pounds in rewarding his care? Such parents consider a place of education as a learning warehouse, and think they should get the best pennyworth they can for their money? Twenty pounds or even 50 saved by pinching the educator of your son will be nothing in your son's fortune: if you should be able only to afford him one single thousand. But 300 times £20 generously given by as many fathers, supposing an educator of youth may in his life-time have 300 pupils under his care, would put an useful member of society into easy circumstances; withheld, would leave your son's best friend, next after yourself, in want and distress, to comfort himself, in his old age, with the reflection, that a set of ungrateful people have assigned the retribution of his labours to One abler, as well as more willing to reward them.—Crito; or Essays on Various Subjects.

OF NATURE AND EXPERIENCE.

Observe nature, and follow the track she has delineated. She continually exercises her children, and fortifies their constitution by experiments of every kind; inuring them early to grief and pain. In

cutting their teeth, they experience the fever; griping cholics throw them into convulsions; the hooping cough suffocates, and worms torment them; surfeits corrupt their blood; and the various fermentations of their humours are subject to cover them with dangerous eruptions. Almost the whole period of childhood is sickness and danger, half the children which are born, dying before they be eight years old. In passing through this course of experiments, the child gathers strength and fortitude, and, as soon as he is capable of living, the principles of life become less precarious. This is the rule of nature. Why should you act contrary to it? Do n't you see that, by endeavouring to correct her work, you spoil it, and prevent the execution of her designs? EXPERIENCE shews that children, delicately educated, die in a greater proportion than others. Provided you do not make them exert themselves beyond their powers, less risk is run by exercising, than indulging them in ease. Inure them therefore, by degrees, to those inconveniences they must one day suffer. Harden their bodies to the intemperance of the seasons, climates, and elements; to hunger, thirst, and fatigue; in a word, dip them in the waters of Styx. Before the body has acquired a settled habit, we may give it any we please, without danger; but when it is once arrived to it's full growth and consistence, every alteration is hazardous. A child will bear those vicissitudes which to a man would be insupportable; the soft and pliant fibres of the former readily yield to impression; those of the latter are more rigid, and are induced only by violence to recede from the forms they have assumed. We may therefore bring up a child robust and hearty without endangering either it's life

or health; and tho' even some risk were run in this respect, it would not afford sufficient cause of hesitation. Since they are risks inseparable from human life, can we do better than to run them during that period of it wherein we take them at the least disadvantage? The principle OF ADHERING TO NATURE being once known, we see clearly the track, wherein we begin to deviate. Let us enquire then, what must be done in order to prevent our going astray. So far from being endued with superfluous abilities, children have at first scarcely sufficient for the purposes which nature requires; it is requisite therefore, to leave them at full liberty to employ those which she has given them and which they cannot abuse: this is my first maxim. It is our duty to assist them, and supply their deficiencies, whether of body or mind, in every circumstance of physical necessity: second maxim. Every assistance afforded them should be confined to real utility, without administering any thing to the indulgence of their caprice or unreasonable humours; for they will never be capricious unless through neglect, or in some particular circumstance depending on their constitution: third maxim. The meaning of their language and signs ought to be carefully studied, in order to be able to distinguish, in an age when they know not how to dissemble, between those inclinations which arise immediately from nature, and what are only fantastical: fourth maxim.

The design and tendency of these rules are, to give children more real liberty and less command; to leave them more to do of themselves than to require of others. Thus, by being early accustomed to confine their desires to their abilities, they will be little

affected with the want of what is out of their power.—Rousseau, b. 1.

A PICTURE OF A PUPIL.

O thou, who art always a stranger to trouble and restraint; thou, who passes the day without disquietude, the night without impatience, and countest thy hours only by thy pleasures; come, my happy, my amiable pupil, and comfort me, by thy presence! He comes! At every interview we partake of joyful sensations. It is his friend, his associate, the companion of his sports who called him. He knows that whenever he sees me, he will not be long without some agreeable amusement. We never are dependent on each other, yet always agree, and are never so happy with any other person as when we are alone. His figure, attitude, and countenance, bespeak firmness and contentment. His face is the picture of health; his step displays an air of strength and vigour; his complexion, délicate, without being pale and wan, has nothing in it of effeminate softness; the sun and the wind having already given to his skin the honourable tint of his sex. His features, tho' still plump, begin to shew some distinguishing marks of physiognomy; his eyes, as yet unanimated by the glow of sentiment, have all their natural serenity; they are not heavy from care and sorrow, nor have incessant tears made furrows in his cheeks. On the contrary, you may see, in his alert but steady motions, the vivacity of his age, the firmness of his independence, and the experience he has gained from the many and various exercises to which he has been accustomed. His mien is liberal and open, without the least air of insolence or vanity. As he has not been kept perpetually poring over his books, his

looks are not directed downwards, nor is there any occasion to bid him hold up his head; neither fear nor shame ever caused him to hang it down. Let him appear in the midst of an assembly of strangers, he is perfectly at ease. Examine him, ask him what questions you please; you need not fear either his impertinence, his prate, or his indiscretion. You must as little expect from him smart repartees, as witty discourse. You must not suppose that he will retail to you a set of pretty phrases which I might have taught him by rote. All that you will find in him, is simple and native truth, without ornament, without preparation, and without vanity. He will as readily tell you his evil thoughts and actions as his good ones, without being concerned about the effect it may have on those to whom he is speaking. He will employ the privilege of speech with all the simplicity of it's first institution. His ideas, it is true, are confined, but clear; if he knows nothing by rote, he knows much by experience. If he has read less than other children in printed volumes, he has read much more in the volume of nature. His understanding does not lie on his tongue but in his brain. He has less memory than judgment. He can speak only one language, but then he understands what he says, and tho' he may not talk of practical arts so scientifically as others, he can execute them much better. He knows nothing of custom, fashion, or habit. What he did yesterday has no influence on what he is to do to-day. He pursues no formula, is influenced neither by authority nor example, but acts and speaks purely from his own judgment. Hence studied discourses and affected manners must not be expected from him, but uniformly the faithful ex-

pression of his ideas, and conduct influenced only by his inclinations. [The influence of habit arises from the natural indolence of man, and this indolence inceases in proportion as he indulges himself in it. Habit is convenient only for weak minds, which it enfeebles daily more and more. The only habit which can be useful to children, is to accustom them to submit without reluctance to necessity; and the only useful one to grown persons is that which teaches them to submit, in like manner, to reason.] You will find in him a few moral notions relative to his actual state, but none on the ralative situation in which he stands to society; because as he is yet a child he is not become an acting member of the community. Talk to him concerning liberty, property, or even the right of convention, and he will so far understand you. He knows why that which belongs to him is really his own, and why that which does not belong to him is not his own; but go beyond this and he will not understand you. Speak to him of duty and obedience, and he will not know what you are talking about. Command him to do any thing, he will not understand what you mean by such kind of address, but tell him that if he will do you such or such a favour now, you will return the obligation at some other time, he will fly immediately to oblige you. If, on his part, he should have any occasion for assistance, he will ask it indifferently of the first person he meets; of a king as well as of a foot-boy; he knows nothing of the inequality of men. You would, however, perceive by the manner in which he makes his request, that he thinks nothing due to him. He knows that what he asks is a favour, and also that it is humanity to grant it to him. His expression is

simple and laconic. His voice, his looks, his gestures are those of a being equally accustomed to meet with compliance and refusal. He affects neither the mean and servile submission of a slave, nor the imperious tone of a master; but displays a modest confidence in his fellow creature, the noble and affecting complacence of a free, sensible, and feeble being, who desires the assistance of another being, equally free and independent, but powerful and beneficent. If you comply with his request, he will be sensible that he has contracted an obligation, which he will be ever ready to repay. If, on the contrary, you refuse him assistance, he will neither complain nor insist on your compliance; he knows that it would be needless. Leave him unmolested, at perfect liberty, and observe his actions. As he is under no temptation of availing himself of any thing by his freedom, he will do nothing out of wantonness or merely to exert his power; for he is always master of himself. He is alert, light and active; his motions have all the vivacity of his age, but you will see none of them which are not directed to some end. He seldom undertakes any thing above his abilities, for these he has often exerted, and knows them well; the means he employs are always adapted to his designs, and he does not often undertake that in which he is unsuccessful. He never goes about idly, asking other people questions relating to what he sees, but examines it himself. If ever he falls into unforeseen embarrassments, he is less perplexed; and, if there be danger, still less frightened, than others would be in the like circumstances. He has been obliged too often to submit to necessity, to think of opposing it now; he has felt it's yoke from the cradle, and is prepared for the worst

which can happen. Whether he be at work or play, he knows no difference; both are alike to him; his diversions are his business. In every thing he does, he is cheerfully interested, and pleasingly at liberty; displaying at once the turn of his genius and the compass of his knowledge. Is it not a most delightful picture, to see a well-made youth, with a lively and alert eye, a contented and serene air, and an open smiling countenance, taking delight in serious occupations, or profoundly busied in the most frivolous amusements? Would you take a view of this object in the light of comparison? Let him mix in the company of other children. You will see presently which comes nearest to the perfection of their age. He is arrived at the maturity of infancy; he has lived the life of a child, and has not purchased his attainments at the expense of his happiness; on the contrary both have concurred in his education. Even in acquiring the knowledge and understanding of his age, he has been as free and happy as his constitution would permit him: so that if providence should deprive us of him in the blossom of our hopes we shall not have at once to lament both his life and death; our sorrows will not be aggravated by the remembrance of those which we have occasioned him: we shall have to say, at least, that he enjoyed life in his infancy, and that we did not deprive him of any of those good things which nature had bestowed on him. The great objection to this mode of education is, that the effects of it are not perceptible to any but persons of discernment, and that children educated with the utmost care would appear to vulgar eyes only as so many blundering uncultivated boys. A preceptor usually studies more his own interest than

that of his pupil; he furnishes his disciple, therefore, with acquisitions pompous in their form, and easily displayed. He does not trouble himself, whether the instructions he gives his pupil be useful or not, provided what he teaches him be calculated to make a figure in the eyes of others. To this end, he indiscriminately stuffs the memory with a heap of paltry literature, not more burdensome than useless. When the child is to be examined, he is made to exhibit his stock of merchandise: he displays it at large, we admire it for a while, and then he packs up his bale. A multiplicity of questions tire and disgust every body, much more children. A single word, sometimes, let fall without design, gives us a better insight into their genius and character than a tedious conversation. I remember a story, which I heard related by the late Lord Hyde, concerning one of his friends, who, returning from Italy, after an absence of three years, wished to examine into the progress of his son, a boy about 9 or 10 years of age. To this end, he took an opportunity, as he was walking out one evening, with the child and it's governor, in a field where the scholars were amusing themselves with flying their kites. Observing the shadow of one of them in the path along which they were walking, the father asked the son, where the kite was of which they saw the shadow. To which the boy, without hesitating or lifting up his head, answered, "In the highway." And in reality, added Lord Hyde, the highway was situated between us and the sun. The father embraced the child in rapture at his reply. How sensible a father! how promising a child! The question asked was precisely adapted to his age; the answer was simple, but displayed great accuracy of infantine judgment.—Rousseau, b. 2.

DOMESTIC AND PUBLIC EDUCATION.

Many ages have elapsed, since a controversy began on the most efficacious mode of instructing youth; some preferring a public, and others, a private education. The question is not yet determined; nor is it likely to be determined, until by repeated and convincing experiment, men become disposed to abandon their old habits, and to adopt a more expeditious and more useful course of learning. Until that event takes place, there can be no impropriety in suggesting methods, which if they cannot perfect the system of instruction, may at least have a tendency to improve it. To effect this rational purpose, it will not be necessary to alter the course of knowledge; but only to abridge the means employed for it's aquisition. For what is education? Education and instruction, says Hooker, are the *means*, the one by *use*, the other by *precept*, to make our natural faculty of reason both the better, and the sooner to judge rightly between truth and error, good and evil. By preserving this accurate definition, clearly and distinctly in our minds; we shall soon discover at what stage of life all elementary studies should cease. The moment when it should commence, reason sufficiently indicates. At our entrance into the world, we are helpless and ignorant; and the mind, like blank paper, is capable of receiving any impressions which may be made upon it. This, then is the point, where we ought to begin, nor should we desist until the mind be competent to form it's judgments without the direction of the parent or tutor. As education is merely the instrument of facilitating our attainment of this capacity, it should be laid aside as soon as the object is attained. This is the point where it

should end; but no determinate period can be assigned for it's accomplishment, because it must vary according to the genius, application, and health of the pupil. There are many bright geniuses, who have acquired more real knowledge at sixteen, than others at twenty-six; and this chiefly arises from their minds having been early directed to the acquisition of the real, substantial knowledge of things. The hours of my pupil shall not therefore be suffered to glide away in a frivolous attention to those elegant *nothings*, which please the superficial observer, and always mortify the philosopher; but they shall uniformly be devoted to those studies alone which are *useful*. Morality, manners, health, and attention are the indispensable ingredients of a good education, and, on the other hand, respect to the mind of the pupil, and readiness to teach him what he feels an aptitude to acquire; the rejection of every kind of severity, and the application of gentle medicaments to the little disorders which may arise in the course of youthful levity, are the requisites demanded from the parents, or tutor. Whether all these things are best secured by a public or a private education has been long a subject of controversy. Both have their advantages as well as defects. If public schools be considered as disadvantageous to the morals of youth (a most formidable and unanswerable objection, if true) it must be prosecuted in the tranquil shade of domestic society, beneath the roof of parents, who are the natural preceptors and guardians of youth. It appears to be the safest method to derive advantage from both means of instruction, without incurring the dangers which attend on either of them, (for there are dangers attendant on a private edu-

cation also) by consolidating them into one. In Holland and Switzerland, it has been practised with success, and children resort during several hours of the day to public schools and colleges, but always take their meals and sleep at home. The education of boys at distant colleges, of young ladies in distant boarding-schools, seems in the higher ranks of life, to have hurt most essentially the domestic morals, and consequently the domestic happiness both of France and England. Do you wish to educate your children to be dutiful to their parents, to be kind and affectionate to their brothers and sisters? put them under the necessity of being dutiful children, of being kind and affectionate brothers and sisters: educate them in your own house. From their parent's house they may, with propriety and advantage, go out every day to attend public schools: but let their dwelling be always at home. Respect for you must always prove a very useful restraint upon their conduct, and respect for them may frequently impose no useless restraint on your own. Surely no acquirement, which can be derived from what is called a public education, can make any compensation for what is almost certainly and necessarily lost by it. Domestic education is the institution of nature; public education the contrivance of man. It is surely unnecessary to say which is likely to be the wisest.—Yorke.

It is certain from Suetonius, that the Romans thought the education of their children a business properly belonging to the parents themselves; and Plutarch in the life of Marcus Cato, tells, us that as soon as his son was capable of learning, Cato would suffer nobody to teach him but himself; tho' he had a servant named Chilo, who was an excellent gram-

marian, and who taught a great many other youths. On the contrary, the Greeks seemed more inclined to public schools and seminaries. A private education promises, in the first place, virtue and good-breeding; a public school, manly assurance, and an early knowledge in the ways of the world. Mr. Locke, in his celebrated treatise on education, confesses that there are inconveniencies to be feared on both sides; "If, says he, I keep my son at home, he is in danger of becoming my young master; if I send him abroad, it is scarcely possible to keep him from the reigning contagion of rudeness and vice. He will perhaps be more innocent at home, but more ignorant of the world, and more sheepish when he comes abroad. However, as this learned author asserts, That virtue is much more difficult to be attained than a knowledge of the world; and that vice is more stubborn, as well as a more dangerous fault than sheepishness; he is altogether for a private education; and the more so because he does not see why a youth with right management, might not attain the same assurance in his father's house as at a public school. To this end, he advises parents to accustom their sons to whatever strange faces come to the house; to take them with them when they visit their neighbours, and to engage them in conversation with men of parts and breeding. It may be objected to this method, that conversation is not the only thing necessary; but that unless it be a conversation with such as are in some measure their equals in parts and years, there can be no room for emulation, contention, and several of the most lively passions of the mind; which, without being sometimes moved by these means, may possibly contract a dulness and insensibility. One

of the greatest writers our nation ever produced observes that a boy who forms parties, and makes himself popular in a school or college, would act the same part with equal ease in a senate or privy council. In short, a private education seems the most natural method for the forming of a virtuous man: a public education, for making a man of business. The first would furnish out a good subject for Plato's republic; the latter, a member for a community over-run with artifice and corruption. It must however be confessed, that a person at the head of a public school has sometimes so many boys under his direction, that it is impossible he should extend a due proportion of his care to each of them. This is however in reality the fault of the age: in which we often see twenty parents, who, tho' each expects his son should be made a scholar, are not contented altogether to make it worth while for any man of a liberal education to take upon him the care of their instruction. In our great schools indeed this fault has been of late years rectified, so that we have at present not only ingenious men for the chief masters, but such as have proper ushers and assistants under them. I must nevertheless own, that for want of the same encouragement in the country, we have many a promising genius spoiled and abused in those little seminaries. I am the more inclined to this opinion, having myself experienced the usage of two rural masters, each of them very unfit for the trust they took upon them to discharge. The first imposed much more upon me than my parts, tho' none of the weakest, could endure; and used me barbarously for not performing impossibilities. The latter was of quite another temper; and a boy who would run his errands, wash his

coffee-pot or ring the bell, might have as little conversation with any of the classics as he thought fit. I have known a lad at this place excused his exercise for assisting the cookmaid; and remember a neighbouring gentleman's son was among us five years, most of which time he employed in airing and watering our master's grey pad. I scorned to compound for my faults, by doing any of these elegant offices, and was accordingly the best scholar, and the worst used of any boy in the school.—[Spectator, No. 313, by E. Budgell.] A man of inflexible integrity is not a proper member of a community, where integrity is impracticable. We accordingly see that the seminaries of Europe, exhibit epitomes of the general state of things; and we might estimate the principles and manners of the times, from the principles and manners of our universities. The professors in them, without always being men of great genius, have a perfect knowledge of the times, and can easily discourage the virtues which are not useful to preferment. For this reason, it will be an everlasting rule in education, that a boy whose object is to be advancement, and not virtue, should be educated in the established schools of every community. The reason is not so much for the connexions he may make, or the celebrity he may acquire, as that his very soul will be moulded to the times, and he will come into the world perfectly fitted for it. In this view of things, education is the art of forming a citizen upon the principles and views of any particular government. His sentiments; his conscience; his mind, must be regulated by the laws of this institution; and nature must be warped by authority. [D. Williams.] 1. The advocates for public schools

hold up to our view the advantages derived to youth from the commendations bestowed upon the assiduous, and the correction which indolence never fails to meet with; they tell us that the most valuable and durable friendships are formed at schools; that the youth acquire therein a certain manly firmness, and a just valuation of their own qualifications; whereas at home, from having none to compare themselves with, they contract a sort of rust, and are inclined to be too much elevated by self opinion. 2. With respect to SCHOOL CORRECTION, [See the article Punishment,] it is my firm conviction so far from curing habits of indolence, it rather deepens an aversion to study. It is even vindicated by men of abilities under the plea of being a dernier resort. The best means of curing idleness is to make study agreeable. French and Italian, Mr. Locke well observes, require not the rod; children learn to dance and fence without whipping; arithmetic, music, drawing, &c. need no chastisement. That Greek and Latin then should demand "the severity of the lash," can only be accounted for from the erroneous method adopted in teaching them. It can scarcely be disputed that mild and temperate reproof have at all times more beneficial effects on ingenuous minds than chastisement. 3. Nor have I a much more favourable opinion of the utility of COMMENDATION, even supposing what does not always happen, that it is bestowed with impartiality, and pure from favour and affection. My pupil wants no praise, we both daily experience that wisdom is it's own reward; and if, on comparing our retranslations with the original text, we perceive no great dissimilarity from the language of Xenophon or Cicero, our satisfac-

tion is as great, at least as lasting, as the honour derived from leading a class at school. Our imperfections too are by this method [See Language] so constantly exposed to our view, that we are not likely to think highly of our qualifications. When my pupil goes into the world, he will look on applause and commendation as the consequences only of great and good actions. He will regard them as a proof that he has done well, and will endeavour that his conduct shall merit them in future: in any other sense the love of fame ought to be considered, as Mr. Turgot considered it, as an obstacle to knowledge. 4. FAME, says Plutarch, has a wonderful efficacy in effacing the tinctures of philosophy from the mind, and imprinting the passions of the vulgar, unless we stand upon our guard, and so engage in external affairs as to be interested in the actions themselves, and not in the passions derived from them. And the Stoic has emphatically asserted that it is no easy matter for a man to observe the principles of rectitude, and external objects at the same time, but he who gives up his attention to the one must necessarily neglect the other. If this be true of fame in general, the dangers attending early fame are still more alarming. The plant which blossoms too soon will infallibly be nipped by the frost. Young people are inclined to be too much elevated by applause, and not having sense enough to discern the shadow from the substance, continue in error during life. They frequently profess to know what they know not, that they may display their abilities, and not appear inferior to their school-fellows, and thus by an "immature ambition" come at last to know nothing. 5. It is the constant effort of

the father to select for his child those companions or playmates who inherit good ingenuous morals, and watch with the strictest vigilance that none but of that description come near him; his FRIENDSHIPS therefore are likely to be valuable and durable, and have this advantage over those of public schools, that they will be of more use to him in future. But allowing that some friendships are formed at school which may be valuable in future life, how much more cause is there to lament, on the other side, that habits of intimacy are frequently contracted with undeserving characters, which are very difficult afterwards to be eradicated. Nor can this be otherways; where youth is left without a guide, it must necessarily follow the dictates of it's own immature judgment. [Mr. G. Gregory says, "The argument commonly urged in favour of public schools, "that USEFUL CONNEXIONS are frequently formed there," is an argument on which no real friend would wish to rest his defence. The maxim is not only sordid and disgraceful in itself, but may be pernicious in it's consequences. It may cause a preference of one public school to another, and may draw an increase of pupils to the most crowded seminary, in pursuit of such visionary projects, to the neglect of more substantial advantages. Granted that there may be on record a few examples of a school connexion becoming lasting, let it be remembered, that these examples are noticed because they are singular, and are preserved as extraordinary events. If a boy of moderate fortune be possessed of genius and spirit, he will scorn to play the sycophant; that, alas! is the part of a maturer age, when the honest integrity and simplicity of youth are de-

faced by the corrupt customs of the world. On the contrary, if such a one be placed among his superiors, instead of reaping any advantage from the circumstance, an evil of a very serious complexion will be almost certain to succeed. He will endeavour to rival those who are his superiors in fortune; he will infallibly contract habits of dissipation and expense; and will soon learn to exhaust his little patrimony, which, with a proper disposition, would, have maintained him much more happily than those, whom his ill-judging parents are so depraved as to envy, and wish him to imitate. Connexions at school are the effects of chance; they may as easily be unfortunate as the contrary; nay, considering the small proportion of good characters in the world, and the other circumstances which favour vicious connexions, the balance is much against the pupil in this respect. The boldest and most daring boy is generally the admiration of the school, and as generally the most vicious. The boy therefore, who is sent to a public school purely with the view of forming connexions, may just as probably form one with a highwayman or sharper, as with a prime minister."]

6. My pupil is not destitute of a becoming degree of MANLY FIRMNESS. Tho' his residence be in the country, he has social intercourse in the neighbouring city; and his tutor seldom fails to make him the companion of his visits, and his journeys. But when we consider that modesty is the garb of youth, and a blush the colour of virtue, a prudent man will not be over-desirous of his son's attaining any great degree of perfection in this qualification. One of it's fruits indeed is pre-eminently conspicuous in the present times; I mean the scandalous inattention

paid by the youth of our public seminaries to the tottering steps, and venerable locks of age: another not much less apparent, is the pedantic effusion of scraps of Latin, and pert contradiction of their superiors. But let us allow the advocate of great schools this boasted advantage, and without urging the tendency of it's degenerating into impudence, I boldly ask the lover of virtue whether it be not greatly overbalanced by it's concomitant evils.

7. In a MORAL VIEW the superiority of private education is most striking. At home it is the tutor's unceasing care that his pupil shall neither hear, nor see any object, but what tends to the promotion of virtue; at school his eyes and ears are daily tempted by what is most inflammatory and pernicious. Indeed from obscene, or abusive language, the youthful mind cannot be too strictly guarded, for "words are the shadows of things," and the youth who once gives himself up to his passions, is not easily recalled to the paths of science and virtue. Whereas at a public school, even if a boy's reason point out to him to avoid any temptation, the ridicule of his companions is too strong for him to withstand He is thus educated in the same vices and prejudices, and even the same understanding, as his school-mates, for the fear of appearing singular generally prevents either his virtue or his wisdom from forsaking the common beaten road. 8. The STUDIES OF our GREAT SCHOOLS are chiefly confined to the *dead languages*, and youth of all descriptions, and for whatever future pursuits in life they may be designed, are sent there at an early age to labour out ten or twelve years of their life, as if in the high road to the summit of their profession. Now my pupil does not enter on the

study of any, particularly a dead language, till he has attained a thorough knowledge of his own; that is, until his mind has acquired some degree of firmness and solidity; we then engage in another language, and find that one year, or two at the utmost are equal to the attainment of any. We have, however, no long VACATIONS; we therefore never lose what we have once attained. Study is our recreation. Our memory is not burdened by an useless weekly repetition of two or three hundred lines, nor are we obliged to wait the tedious stated period of removal into an higher class. On the folly of chaining a boy to the oar, (Montaigne says, "using him like a pack-horse,") seven, eight, or ten of the best years of his life, to learn a language or two, Mr. Locke has censured very severely. He says, "when I consider what ado is made about a little Latin and Greek, how many years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking, that the parents of children still live in fear of the schoolmaster's rod, which they look on as the only instrument of education, as if a language or two were it's whole business. Reading, Writing, and Learning in general, are necessary, but not the chief business of Education. I imagine you would think him a very foolish fellow, who should not value a virtuous, or a wise man, infinitely before a great scholar. Not but that I think *Learning* a great help to both, in well-disposed minds; but it must be confessed, that in others not so disposed, it helps them only to be the more foolish, or worse men. I say this, that when you consider the breeding of your son, and are looking out for a schoolmaster or a tutor, you would not have, as is u-

sual, Latin and Logic only in your thoughts. Learning must be had, but it must have it's second place, as subservient only to greater qualities. Seek out somebody, who may discretely form his manners. Place him in hands where you may secure his innocence, cherish and nurse up the good, and gently correct and weed out any bad inclinations, and settle in him good habits. This is the main point, and this being provided for, Learning may be had into the bargain, at a very easy rate." On the absurdity of MAKING THEMES, AND VERSES, and stuffing children's heads with authors committed to memory, the same writer observes, "If it be the fate of your son to go to school to learn the Latin tongue, you must submit to the method there observed; but yet, by all means, require that he be not employed in making THEMES and DECLAMATIONS, and, least of all, VERSES of any kind. You may insist on it, that if it will do any good; that you have no design to make him either a Latin orator or a poet, but barely would have him understand perfectly a Latin author; and that you observe, those who teach any of the modern languages, and that with success, never amuse their scholars to make speeches or verses either in French or Italian, their business being languages barely, and not invention." "We do amiss," says Milton, "to spend seven or eight years meerly in scraping together so much miserable Latin and Greek, as might be learnt otherwise easily and delightfully in one year. And that which casts our proficiency therein so much behind is our time lost partly in too oft idle vacancies given both to schools and universities; partly in a preposterous exaction, forcing the empty wits of children to compose

themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled by long reading and observation, with elegant maxims and copious invention." Our library is well chosen, and my pupil is assisted in discovering the beauties of the best authors by the superior experience of his tutor. His studies are regular; he never begins at the end and ends at the beginning of a work. In reading a course of HISTORY, a succession of the best writers is pointed out to him, the cause and the effect of the various events, together with the uses to which they may hereafter be applicable, are studiously investigated. 9. In this investigation no difficulties deter him; he knows from experience that difficulties are more apparent than real. Demosthenes was at first hissed and ridiculed on account of the confusion of his periods, and laboured arguments; weakness of voice, indistinct utterance, and shortness of breath, characterised that great orator; yet by patience and indefatigable industry, by frequently revolving what others had said to him, and he to others; by making it his constant rule never to speak extempore, (which he thought shewed a want of respect for the people;) he at length arrived at such excellence as to become the wonder of his own age, and the admiration of ages after him. [Plut. Demosth. sec. vi, viii, xi. And de Liber. Educ. sec. ix. Cf. Dem. Con. Midiam, i, 576; 17 ed. Reiskii.] There are few difficulties indeed which preseverance will not overcome, and whoever engages in great designs must not be intimidated by disappointments. "Weariness does not befit conquerors. [Plut. Coriolanus, sec. 9,] "If you persevere in your pursuits, those who first ridiculed, will

afterwards admire you; but if you suffer yourself to be overpowered, you will be doubly ridiculed." [Epictet. xxix.] The truth of this observation is most strikingly illustrated in the great discoverer of America. Deeply impressed with the magnitude of his design, and convinced both by reason and reflection of the truth of his theory, the ardent and enterprising spirit of Columbus was not to be intimidated by the ignorance of senates, the prejudice and perverse obstinacy of ministers, the timidity, the treachery, and perfidy of courts, or the dangers of an unexplored ocean, and a mutinous and superstitious crew; but with all the patient perseverance and undaunted enthusiasm which characterize genius, this genuine friend of man was destined to discover that country which was to be the nurse of liberty, and parent of good laws.

10. Among the numerous advantages attendant on private tuition perhaps there is not one so beneficial in it's consequences, or so essential to real knowledge, as that derived from literary and moral CONVERSATION. Much certainly may be learnt from books; but books (particularly the most valuable editions) are not always to be obtained, and if they were, the manners, the customs, the languages of their authors are frequently unintelligible even to matured minds; their errors too, and prejudices mislead. But suppose the reverse of this statement; that books are at hand, that they are perfectly intelligible, and free from prejudice and error, to which we will add, what alone can make reading profitable that the student sits down to their perusal with zeal and assiduity. Even thus, how many authors must be perused to obtain the result of perhaps one single conversation of a truly intelligent

mind. Mr. Fox speaks of the improvement which he had derived from Mr. Burke's instruction and conversation, as equivalent to all the "political information which he had learnt from books, all which he had gained from science, and all which any knowledge of the world and it's affairs had taught him." [Ann. Reg. for 1790, p. 69.] If indeed we compare books to the rays of the sun, conversation will be those rays converged to a focus. The ancients were so fully sensible of the benefits of conversation, that it was the chief part of their system of education. This taught Socrates, and the philosophers of Athens. [Xen. Mem. i. i. 16.] And thus it is recorded by Plutarch that the Spartans used daily to meet together, and improve themselves by conversing on moral subjects. [Plut. Lycurg. sec. xxv.] "Besides," says Pliny, "we are infinitely more affected with what we hear, than what we read. There is something in the voice, the countenance, the habit, and the gesture of the speaker, which concur in fixing an impression upon the mind, and gives this method of instruction greatly the advantage of any thing one can receive from books. [Plin. Epist. lib. ii, ep. 3. Melmoth.] We cannot so easily mistake the meaning of what is spoken to us, and if we do, our doubts and scruples may instantly be resolved. The author is at hand, we can confine the discourse to any particular point, and have it illustrated in a manner most adapted to our capacity. "So many artificial volumes, cause us to neglect the book of the world." [Rousseau's Em. iv. 75.] A book-learned man makes but a dull companion, and a poor counsellor. Conversation animates us to action; it holds out in the speaker an example for our imitation; whereas books are read

once, and laid aside for ever. If they contain any bold, nervous, untold truths, the intention of the writer is called in question; and even should what is written obtain the approbation of the reader, he seldom thinks of putting in practice what he approves. Intelligent minds indeed are as rare as well-written volumes, and my pupil may be doomed to dwell in a province where not more than two or three of this description are to be found, and even these may be so entangled in the money-getting occupations of life, as to be able to afford little leisure for mental communication. What I and my pupil read to day we discuss to-morrow, and not unfrequently will he write down at home the valuable conversations which he hears abroad. By these means he will acquire a habit of reflection, a habit which, tho' it may be said to constitute the very essence of a good education is the last thing thought of in public seminaries. [Northmore.] It will be found impossible to educate a child at home, unless all INTERFERENCE from visitors and acquaintance be precluded. But it is yet of more consequence that the members of the family must entirely agree in their conduct of the children under their care. Without this there is no hope. Young people perceive very quickly, whether there be unanimity in their government. When children are blamed or punished, they always know who pities them, who thinks that they are wrong, and who thinks that they are right. If they find that when mamma is displeased grandmamma comforts them, they will readily console themselves under this partial disgrace, and they will suspect others of caprice instead of ever blaming themselves. [Miss Edgeworth.] In schools where the number of

children is but few, the humane teacher has an opportunity of constantly exercising the BENEVOLENT DISPOSITIONS of his pupils. His care and attention are, in this case, not too much distracted, and, if his heart be properly organized, the ties, which bind him to the little ones under his care, are close and intimate. But in all great public schools and colleges no such INTIMACY takes place. On the part of the teachers the greatest distance and haughtiness is preserved with respect to their students, who, in return, entertain no small degree of contempt for their preceptors. The same circumstance takes place in all other institutions, where the greater the number of individuals, which occupy a person's attention, the less will he be interested in the condition of each. To children, then, on whom the attention of those around them, has the most extensive and beneficial influence, large schools and seminaries of education are, by no means, adapted. In SCOTLAND, the public institutions for the education of young children are small and numerous. The pupils have consequently, an opportunity of receiving the common routine of education, and of experiencing also the benefits derived from the immediate care and direction of their parents. The effects resulting from this mode of education appear to be highly useful, if we are to judge from the prevailing character of this nation. The love of learning is more generally prevalent in Scotland than in any other country with which I am acquainted: tho' the happy consequences, which otherwise would result from it, are, in this country, peculiarly counteracted by circumstances, on which it would be painful to dwell.

In SOME COUNTRIES IT IS CUSTOMARY FOR THE

TEACHER TO SPEND HIS LEASURE TIME WITH, AND RECEIVE HIS SUPPORT FROM THE PARENTS, WHOSE CHILDREN HE EDUCATES. This custom, if properly regulated, seems highly beneficial. In case the teacher be a man of a mild and amiable disposition, with learning and tolerable information, his acquaintance and conversation may be of considerable utility, not only to his pupils but, also, to their parents. Besides, he must be more interested in the improvement of those children by whose parents he has been hospitably entertained. The children, also, will pay greater attention, and have a greater degree of affection for him, by observing the deference and respect with which their parents treat him. In order that the teacher may take the greatest care and attention in the instruction and improvement of his pupils, his establishment should be permanent. He will hence be more particularly interested in the proper execution of his duty. If the teacher should have a family, it then becomes impossible for him to live at the houses of the parents who employ him. In this case he should be supported by the contribution of the inhabitants of the district to which he belongs. He should never be obliged to perform any kind of mechanical labour, which probably might draw his attention, at least in some degree, from his proper employment. Those who employ him should preserve a particular intimacy with him, that he may, as much as possible, be interested in the just performance of his duty. These few hints may, perhaps serve as an outline for a plan of education fitted to the present state of civilized society. The inferior parts might be filled up according to local and partial circumstances, which

it is impossible here to enumerate and appreciate. In rendering this plan practicable, and, at the same time useful, the general principles of human nature must be always kept in view, and those circumstances, which prevail in that society for which it is intended. [Dr. Cowan.]

SUNDAY SCHOOLS.

It might appear a paradox in politics, if we were not daily accustomed to absurdities, that those innocent institutions called Sunday Schools, have been discountenanced, because they have a tendency to cause people to think, and expose them to the risk of reading incendiary publications. People who reason after this manner, may be divided into two classes. The first would confine all knowledge within the factitious arrangements of fortune, and, consequently, would make fortune only the test of moral obligation, and of ability. The second, actuated by milder sentiments, although by timorous motives, are apprehensive of evils arising from the abuse of the principle. Their opinions therefore, are to be respected, while the former merit contempt and abhorrence. Wise and virtuous magistrates would rather govern thinking men, than mechanical brutes; but knaves prefer legislating for fools. Their sentiments are worthy of a Turkish Cadi, and of the meridian of Constantinople, but destructive of the happiness of a free community. If knowledge be a pernicious acquisition, it is evidently a more dangerous instrument in the hands of those who possess the gifts of fortune, and thereby power, than in the hands of the commonality, who are deprived of those accursed resources by which the fountains of honour, justice, and freedom, have been often corrupted and

poisoned. If on the contrary, it's effects be beneficial, who will presume to limit it's circulation? The law of England declares that ignorantia legis non excuset; [The ignorance of the law will not avail the delinquent,] this is the principle of all free governments. In what manner therefore we can reconcile the commission of a crime and it's punishment with utter ignorance, I leave to the explication of those political sophists, who delight to make a mystery of government, and to confound the plainest principles of common sense and justice. The governors of nations are not the less secure, because their subjects have sense and discernment. The ignorant alone are liable to be inflamed by the artifices of seditious demagogues. Of this melancholy truth, history affords numberless proofs. It cannot be denied that a disposition to obtain knowledge is common to all, and that talents display themselves to a very high degree among the unlettered parts of the community. Valour and address are alike common to the highwayman and the conqueror. The only difference between them, is, that the conqueror is an illustrious robber, and receives oblations of incense and crowns of laurel; the other, is an obscure thief, and receives an halter as a reward for his villainies. Poverty is no more an evidence of incapacity, than wealth is, of capacity for knowledge; for many a Cicero has kept sheep, many a Cæsar followed the plough, and many a Virgil foddered cattle. This subject is beautifully illustrated in the "Grave" of Blair. [Yorke.]

TASKS.

It is a vain and injudicious attempt to impose TASKS OF MEMORY on children of *any* age, before they

have completely learnt to spell and read; yet, here I would say, that they should never be suffered to read a sentence which they cannot comprehend. To compel youth to exercise their memory by repeating long and complicated passages, is always absurd; because their judgment, instead of being improved, is in this manner effectually checked and blunted. [Dr. Willich.] I do not approve of TASKS DURING PLAY-HOURS. Occasionally to relax the mind, and absolve it from every burden of duty and thought, appears essential to health as well as to happiness, and gives the spirits and the genius free play. I would rather lengthen the hours appropriated to business, than imbitter those, in which innocent gaiety and active sport are permitted to alleviate the pains of study. I know not if habits of confounding business and pleasure, habits of protraction, may not be in some measure the effects of this practice. If a task be set at any time, let it be at night, and then a very short one. [G. Gregory.]

AUTHORITY.

The idea of obedience ought to be early and firmly associated with ideas of security and happiness. And here again the imbecility and helplessness of infancy afford us the means of effecting our salutary purpose. Entirely dependent on the wisdom and experience of others, to guard them from the dangers to which they are hourly exposed, children might be easily made to learn the advantages of obedience; and they infallibly would learn it if obedience were properly enforced. Were all prohibitions *made absolute*, and the necessity of issuing them guarded against as much as possible, so that they should not often occur, it would go far towards

rendering obedience natural and easy; for it would then appear a matter of necessity, and as such be submitted to without reluctance. I was some years ago intimately acquainted with a respectable and happy family, where the behaviour of the children excited my admiration. One morning, on entering the drawing-room, I found the little group of laughing cherubs at high play round their fond mother, who was encouraging their sportive vivacity, which was at that time noisy enough, but which on my entrance she hushed into silence by a single word. No bad humour followed. But as the spirits, which had been elevated by the preceding amusement, could not at once sink into a state of quiescence, the judicious mother did not require what she knew could not, without difficulty, be complied with; but camly addressing them, gave the choice of remaining in the room without making any noise, or of going to their own apartment, where they might make what noise they pleased. The eldest and youngest of the four preferred the former, while the two others went away to the nursery. Those who staid with us amused themselves by cutting paper in a corner, without giving any interruption to our conversation. I could not refrain from expressing my admiration at their behaviour, and begged to know by what art she had attained such a perfect government of her children's wills and actions. "By no art," returned this excellent parent, "but hat of teaching them from the very cradle an *implicit submission*. Having never once been permitted to disobey me, they have no idea of attempting it; but you see, I always give them a choice when it can be done with propriety; if it cannot, whatever I say

they know to be a law, like that of the Medes and Persians, which altereth not." The happy effects of this discipline were soon rendered more conpicuous, during the very long illness of this amiable mother; who, when confined to her chamber, continued to regulate her family through the medium of her eldest daughter, then a child of eleven years old. Affectionate as obedient, this amiable girl not only attended her mother's sick bed with the most tender assiduity, but acting as her mother's substitute towards her little brothers and sisters, directed their conduct and behaviour; and was obeyed with the same unmurmuring submission as if their mother had herself been present. Was her mother so ill as to render noise particularly injurious, all was, by her care, hushed to silence. She invented plays for the little ones which would make no disturbance, and taught them to speak in whispers. It was sufficient reward for their forbearance to be told by her that Mamma sent them a kiss and thanked them for their goodness, and *that she had been the better for it.* What a foundation was here laid for the operation of benevolence! Let us compare this with the behaviour of an indulged child to whom the gratification of self-will had become habitual, who had never been taught to submit to aught but force, and to whom submission was consequently hateful, exciting all the painful emotions of anger, indignation, and resentment. I have known such a child make use of a parent's illness as a means of procuring the gratification of all it's capricious humours, when, seeing the pains that were taken to prevent noise, it would on the least opposition cry out, "if you don't give it me this minute, I'll roar!" and accordingly she

would roar till she had what she wanted. What are the dispositions which, in the latter case, must have naturally been inspired? To the pleasing associations attached to the gratification of self-will the idea of inflicting pain upon others must likewise be attached. What a foundation for that cruelty which is always allied to a tyrannical disposition! Nor is this all. The exultation consequent upon thus carrying her point, must have engendered pride; and pride, by aggravating opposition into injury, brought forth anger and resentment; and from the extravagance of childish humours, this opposition must frequently recur, so that these hateful passions must soon gain the strength of habit, and a propensity to them be for ever fixed and rooted in the disposition. Let us suppose the same indulgence continued through the early stages of youth, in the fond hope that reason will conquer passion as the child advances to maturity. Were the nature of passion, with regard to the influence it has upon the judgment, properly attended to, I believe this fond hope would be soon annihilated. On a mind under the dominion of passion the calm suggestions of reason can have little influence, supposing the calm suggestions of reason possible in such circumstances. But it is not possible; for to a mind under the dominion of the selfish passions that appears to be just and reasonable, which is in reality unjust and unreasonable in the last degree; because the ideas of *just* and *reasonable* are all by pride associated with the idea of the gratification of self-will. The *reasonings* of the traffickers in human misery, the self-interested abettors of the SLAVE-TRADE, may with propriety be referred to as an illustration of my present argument.

The imagination, inflamed by the passion of avarice, aggravated by pride and ambition, sees it *just* and *reasonable* that one part of the species should inflict upon another every kind and degree of misery which human nature can sustain in order to gratify the avarice, pride, and luxury of a few individuals! [Miss Hamilton.]

DEPENDENCE.

A wise man knows and will keep his place; but a child is ignorant of his, and therefore cannot confine himself to it. There are a thousand avenues through which he will be inclined to escape: it belongs to those who have the care of his education, therefore, to prevent him; a task, by the way, which is not very easy. He should be neither treated as an irrational animal, nor as a man; but simply as a child. He should be made sensible of his weakness, but not abandoned to suffer by it; he should be taught dependence and mere obedience; he should be taught to ask and not command. He is in a state of submission to others, on account of his wants and their experience. No one has a right, not even the father of a child, to command it to do what is unnecessary. Man is subjected by two kinds of dependence; the first on circumstances and things, which is that of nature; and the second on men, which is the effect of society. Subject your child only to a dependence on circumstances; you will then follow the order of nature in the progress of his education. Oppose to his indiscreet desires only physical obstacles, or the inconveniences naturally arising from the actions themselves; these he will remember on a future occasion: without forbidding him to do ill, it is sufficient to prevent him. Ex-

perience and impotence only should lay upon him their positive commands. Give him nothing because he desires it, but because it is necessary. Let him not know, that in doing your will he is obedient to you, nor that in doing his you are subservient to him. Instil no ideas of command or obedience, but let him conceive both your actions and his own to be equally independent. Assist him when he stands in need of it, just so much as is necessary to make him free, but not imperious. Thus, in receiving that assistance with a kind of humiliation, he will aspire after that moment when he will be able to do without it, and have the honour to serve himself. [Rousseau, b. 2]. My pupil is to have nothing done for him which he can do for himself. It is my duty to set him in the right way, and prevent any deviation which may materially injure him; but the ascents and descents, the ruggedness and unevennesses of the road, he is to scramble over in the best manner he is able. He is the child of experience; when the age of puberty arrives, he should be instructed in the principles of morality, deducible not only from his own, but from the experience of centuries, and taught their value by repeated application to facts. [Northmore].

PUNISHMENTS, REWARDS, EMULATION,

When a child cries it is evidently uneasy; some want requires to be satisfied. We look, we examine what it is and relieve it. If this be not the case, and the cause of uneasiness cannot be found, it's tears continue to flow, and it begins to grow outrageous. We sooth it, and cause it to be quiet. Rock it, or endeavour to lull it to sleep. If this does not succeed, we grow impatient and threaten it; nay, sometimes,

in such circumstances, a brutal nurse will beat the poor innocent. Strange lessons in our first entrance into life! I shall never forget that I once saw a crying child thus beaten by it's nurse; on which it became immediately silent, and, as I thought, intimidated. I reflected on this occasion, what a servile mind that must be, on which nothing would operate but rigour. I was, however, deceived; the little wretch was almost suffocated with choler; it lost it's breath, and I saw it growing black in the face. In a moment after it set up the most piercing cries, expressing all the signs of resentment, fury, and despair, adapted to it's age. I was even apprehensive that it would expire under the violence of it's agitation. This example alone would have convinced me, if I could ever have doubted it, of an innate sense of right and wrong being implanted in the human mind. I am very certain, had a burning coal fallen by accident on the hand of the child, it would have been less agitated than by this slight blow, given with a manifest intention to hurt it. Be careful, therefore, to keep children from servants who continually tease and provoke them. Such servants are infinitely more fatal to children than the intemperature of the air or the seasons. While infants are crossed only by the resistance of things, and not by persons, they will never grow fractious nor passionate. [Rousseau, b. 1.]

After your child has made some advancement in years, I will suppose him so rude and boisterous as to spoil every thing on which he lays his hands. Remove what you are fearful of his spoiling out of his reach. If he break the utensils which he stands in daily need of, be not in haste to give him others; but let him experience the want of them. If he

break the windows of his apartment, let the wind blow day and night in upon him, without troubling yourself about his catching cold; for it is better that he should catch cold, than be indulged in such frantic airs. After some time, indeed, you may have your windows mended; and should he break them again, change your measure. Say to him, very cooly, 'These windows are mine; I took care to have them placed there, and will prevent you from breaking them by shutting you up in a dark room where there are no windows for you to break.' At this proceeding, he will begin to storm; nobody will however regard him. After the child has remained there some hours, long enough to tire him heartily, and make him remember it, somebody should suggest to him the design of making you a proposal to set him at liberty, on condition that he will not break your windows. Accordingly he will send to you with his proposals. You go, hear his terms, instantly accept of them, salute him in the most friendly manner, and lead him to your apartment, regarding the agreement as sacred and inviolable. [Rousseau, b. 2.] I know of no general principle so excellent in the education of children, as to instruct them by the consequences of things, and as their tender minds ripen, it is astonishing with what readiness they search of themselves, or with very little assistance, into those consequences. In truth, this is the only rational mode of educating man; the means of corporal punishment is more adapted for the slave, or the brute; if a child cannot be educated but by fear of punishment, he had better be uneducated. The spirits of some children have been broken by chastisement into timidity, or converted into incurable obstinacy.—

[Northmore.] The usual, lazy, and short way by chastisement, and the rod which is the only instrument of government that tutors generally know, or ever think of, is the most unfit of any to be used in education. 1. This kind of punishment contributes not at all to the mastery of our natural propensity to indulge corporal and present pleasure, and to avoid pain at any rate, but rather encourages it, and thereby strengthens that in us, which is the root from whence spring all vicious actions, and the irregularities of life. For what other motive, but of sensual pleasure and pain, does a child act by, who drudges at his book against his inclination, or abstains from eating unwholesome fruit, that he takes pleasure in, only out of fear of whipping? He in this only prefers the greater corporal pleasure, or avoids the greater corporal pain. And what is it, to govern his actions, and direct his conduct, by such motives as these? What is it, I say, but to cherish that principle in him, which it is our business to root out, and destroy? And therefore I cannot think any correction useful to a child, where the shame of suffering, for having done amiss, does not work more upon him than the pain. 2. This sort of correction naturally breeds an aversion to that which it is the tutor's business to create a liking to. How obvious is it to observe, that children come to hate things which were at first acceptable to them, when they find themselves whipped, and chid, and teased about them? And it is not to be wondered at in them when grown men would not be able to be reconciled to any thing by such ways. Who is there that would not be disgusted with any innocent recreation, in itself indifferent to him, if he should with blows or ill

language be haled to it, when he had no mind? or be constantly so treated, for some circumstances in his application to it? This is natural to be so. Offensive circumstances ordinarily infect innocent things, which they are joined with; and the very sight of a cup, wherein any one uses to take nauseous physic turns his stomach; so that nothing will relish well out of it, though the cup be ever so clean and well-shaped, and of the richest materials. 3. Such a sort of slavish discipline makes a slavish temper. The child submits and dissembles obedience, while the fear of the rod hangs over him; but when that is removed, and by being out of sight, he can promise himself impunity, he gives the greater scope to his natural inclination; which by this way, is not at all altered, but, on the contrary, heightened and increased in him; and, after such restraint, breaks out usually with the more violence. Or, 4. If severity carried to the highest pitch does prevail, and works a cure upon the present unruly distemper, it is often bringing in the room of it a worse and more dangerous disease, by breaking the mind; and then, in the place of a disorderly young fellow, you have a low-spirited, moped creature; who, however with his unnatural sobriety he may please silly people, who commend tame inactive children, because they make no noise, nor give them any trouble, yet at last will probably prove as uncomfortable a thing to his friends, as he will be all his life an useless thing to himself and others. Beating them, and all other sorts of slavish and corporal punishments, are not the discipline fit to be used in the education of those we would have wise, good, and ingenious men;

and therefore very rarely to be applied, and that only on great occasions, and cases of extremity. On the other side, to flatter children by REWARDS of things that are pleasant to them, is as carefully to be avoided. He that will give to his son apples or sugar-plums, or whatever else of this kind he is most delighted with, to make him learn his book, does but authorize his love of pleasure, and cocker up that dangerous propensity, which he ought by all means to subdue and stifle in him. You can never hope to teach him to master it while you compound for the check you give his inclination in one place, by the satisfaction you propose to it in another. To make a good, a wise, and a virtuous man, it is fit he should learn to cross his appetite and deny his inclinations to riches, finery, or pleasing his palate, &c. whenever his reason advises the contrary, and his duty requires it. But when you draw him to do any thing which is fit by the offer of money, or reward the pains of learning his book, by the pleasure of a luscious morsel; when you promise him a lace-cravat or a fine new suit, upon performance of some of his little tasks; what do you, by proposing these as rewards, but allow them to be the good things he should aim at, and thereby encourage his longing for them, and accustom him to place his happiness in them? Thus people to prevail with children to be industrious about their grammar, dancing, or some other such matter of no great moment to the happiness or usefulness of their lives, by misapplied rewards and punishments, sacrifice their virtue, invert the order of their education, and teach them luxury, pride or covetousness, &c. For in this way, flattering those wrong inclinations which they should restrain and suppress, they lay

the foundations of those future vices, which cannot be avoided, but by curbing our desires, and accustoming them early to submit to reason. I say not this, that I would have children kept from the conveniencies or pleasures of life, that are not injurious to their health or virtue. On the contrary, I would have their lives made as pleasant, and as agreeable to them, as may be in a plentiful enjoyment of whatsoever might innocently delight them; provided it be with this caution, that they have those enjoyments, only as the consequences of the state of esteem and acceptation they are in with their parents and governors; but they should never be offered or bestowed on them, as the *reward of this or that particular performance*, that they shew an aversion to, or to which they would not have applied themselves without that temptation. But if you take away the rod on one hand, and these little encouragements, which they are taken with, on the other, how then, (will you say) shall children be governed? Remove hope and fear, and there is an end of all discipline. I grant that good and evil, reward and punishment, are the only motives to a rational creature. These are the spur and reins, whereby all mankind are set on work, and guided; and therefore they are to be made use of to children too. For I advise their parents and governors always to carry this in their minds, that children are to be treated as rational creatures. Rewards, I grant, and punishments must be proposed to children, if we intend to work upon them. The mistake, I imagine, is that those which are generally made use of are *ill-chosen*. The pains and pleasures of the body are, I think, of ill consequence when made the rewards and

punishments whereby Men would prevail on their children; for, as I said before, they serve but to increase and strengthen those inclinations, which it is our business to subdue and master. What principle of virtue do you lay in a child, if you will redeem his desires of one pleasure by the proposal of another? This is but to enlarge his appetite, and instruct it to wander. If a child cries for an unwholesome or dangerous fruit, you purchase his quiet by giving him a less hurtful sweet-meat. This perhaps, may preserve his health, but spoils his mind, and sets that farther out of order. For here you only change the object, but flatter still his appetite, and allow that must be satisfied, wherein, as I have shewed, lies the root of the mischief; and till you bring him to be able to bear a denial of that satisfaction, the child may at present be quiet and orderly, but the disease is not cured. By this way of proceeding you foment and cherish in him that which is the spring from whence all the evil flows, which will be sure on the next occasion to break out again with more violence, give him stronger longings, and you more trouble. The rewards and punishments then, whereby we should keep children in order, are quite of another kind, and of that force, that when we can get them once to work, the business, I think, is done, and the difficulty is over. Esteem and disgrace are, of all others the most powerful incentives to the mind when once it is brought to relish them. If you can once get into children a love of credit, and an apprehension of shame and disgrace, you have put into them the true principle, which will constantly work, and incline them to the right. But it will be asked, How shall this be done?

I confess, it does not at first appearance want some difficulty; but yet I think it worth our while, to seek the ways (and practise them when found) to attain this, which I look on as the great secret of education, First, children (earlier perhaps than we think) are very sensible of praise and commendation. They find a pleasure in being esteemed and valued, especially by their parents, and those whom they depend on. If therefore the father caress and commend them when they do well, shew a cold and neglectful countenance to them upon doing ill; and this accompanied by a like carriage of the mother, and all others that are about them, it will, in a little time, make them sensible of the difference; and this if constantly observed, I doubt not but will of itself work more than threats or blows, which lose their force when once grown common, and are of no use when shame does not attend them; and therefore are to be forborn and never to be used, but in the case hereafter mentioned, when it is brought to extremity. But, secondly, to make the sense of esteem or disgrace sink the deeper, and be of the more weight, other agreeable or disagreeable things should constantly accompany these different states; not as particular rewards and punishments of this or that particular action, but as necessarily belonging to, and constantly attending one, who by his carriage has brought himself into a state of disgrace or commendation. By which way of treating them, children may as much as possibly be brought to conceive, that those who are commended, and in esteem for doing well, will necessarily be beloved and cherished by every body, and have all other good things as a consequence of it; and on the other side, when

any one by miscarriage falls into disesteem, and cares not to preserve his credit, he will unavoidably fall under neglect and contempt; and, in that state the want of whatever might satisfy or delight him will follow. In this way the objects of their desires are made assisting to virtue, when a settled experience from the beginning teaches children that the things they delight in belong to, and are to be enjoyed by, those only who are in a state of reputation. If by these means you can come once to shame them out of their faults, (for, besides that, I would willingly have no punishment) and make them in love with the pleasure of being well thought on, you may turn them as you please, and they will be in love with all the ways of virtue. The great difficulty here, is, I imagine, from the folly and preverseness of servants, who are hardly to be hindered from crossing herein the design of the father and mother. Children discountenanced by their parents for any fault, find usually a refuge and relief in the caresses of those foolish flatterers, who thereby undo whatever the parents endeavour to establish. When the father or mother looks sour on the child, every body else should put on the same coldness to him, and no body give him countenance till forgiveness asked, and reformation of his fault, has set him right again and restored him to his former credit. If this were constantly observed, I guess there would be little need of blows or chiding: their own ease and satisfaction would quickly teach children to court commendation, and avoid doing that which they found every body condemned, and they were sure to suffer for, without being chid or beaten. This would teach them modesty and shame; and

they would quickly come to have a natural abhorrence for that which they found made them slighted and neglected by every body. But how this inconvenience from servants is to be remedied, I must leave to parents' care and consideration: only I think it of great importance, and that they are very happy who can get discreet people about their children. Ingenuous shame, and the apprehensions of displeasure, are the only true restraints. These alone ought to hold the reins, and keep the child in order. But corporal punishments must necessarily lose that effect, and wear out the sense of shame where they frequently return. Shame in children has the same place that modesty has in women, which cannot be kept if often transgressed against. And as to the apprehension of displeasure in the parents, that will come to be very insignificant, if the marks of that displeasure quickly cease, and a few blows fully expiate. Parents should well consider what faults in their children are weighty enough to deserve the declaration of their anger: but when their displeasure is once declared to a degree that carries any punishment with it, they ought not presently to lay by the severity of their brows, but to restore their children to their former grace with some difficulty, and delay a full reconciliation, till their conformity, and more than ordinary merit, make good their amendment. If this be not so ordered, punishment will, by familiarity, become a mere thing of course, and lose all it's influence; offending, being chastised, and then forgiven, will be thought as natural and necessary as noon, night, and morning, following one another. [Locke, § 47 to 60.]

What Mr. Locke says of rewards and punishments

bespeaks the man of humanity and the real philosopher. While children are entirely under direction, they have neither virtues nor crimes; and rewards and punishments are the expedients of weak and ignorant pretenders. They are never wanted when a man is capable of putting a child into the path of nature; every step may be then taken without ever mentioning a motive; and he should have no idea, if it could be avoided, that it was ever necessary to offer one. [D. Williams.] Locke, Rousseau, Genlis, and all the later writers of eminence, who have treated on education, have either totally excluded the rod, or kept it for the punishment of the most hardened obstinacy and disobedience; and such as been the force of truth, supported by argument and eloquence, that severity is in general excluded from every mode of private education. But it is not merely Solomon's advice of not sparing the rod, which has deluded parents into an improper conduct towards their children; his saying, that "a farther who plays with his child, shall afterwards weep," introduced such an inflexible stiffness into parental carriage as nipped affection in it's bud. No returns were made to latent tenderness, so well concealed under the garb of austerity. No confidence was given where no indulgence was shewn. Freedom from the emancipation of an imperious tyranny, was the sentiment which prevailed in the bosom of every child; and thence sprung the general opinion, that love descends but never ascends. Tho' children ought to be impressed with the idea, that it is from a principle of duty and affection that their parents punish them, yet the custom which formerly prevailed of obliging them, when even under the smart of correction, to

go down upon their knees, and thank their correctors, is a species of tyranny which must debase the mind, and teach it the vices of deceit and dissimulation. A child, who by the force of this discipline had been made to belie her sentiments, and to return thanks for her mortifications, had a medicine administered, and after every bitter sip she made a curtesy and called out as she had been taught, "I thank you for my good stuff." Unfortunately there was a mistake in the medicine; and the child, after having suffered great misery during the night, died the next morning, to the inconsolable grief of her parents, whose sorrow was much heightened at the recollection of the thanks which had been extorted by the draught of death. [Mrs. Macaulay.]

It is the custom of many schools to use some kind of punishments, which either give pain or disgrace to the delinquent, as a fool's-cap or a meal of water-gruel. The use of these are always attended with disagreeable consequences, as they either diminish the character of honour in the punished persons, sink their spirits, or render them insensible to the opinions of others; or injure their health: insomuch that at some schools all which can be acquired can scarcely compensate the loss of cheerfulness, and degradation of mind, or bad health, which their punishments produce. Thus the sitting in a public school for an hour in a cap with bells, diminishes the sensibility of a child to the opinions of her companions and thus gradually destroys one of the greatest motives to good actions, and of the greatest restraints from bad ones. For the same reason, reprimands and even admonitions should be always applied in private, but applause or reward in public. A meal of water-

gruel, frequently given as a punishment, I believe to have laid the foundation of incurable debility. The diseases of debility, as scrophula, bronchocele, softness of bones, and the consequent distortion of them, are very common among the children of the poor in Derby, which on examination, I believe to be owing to their food, consisting chiefly of gruel; or sometimes with milk, which has been twice skimmed; at other times with weak salt broth. Salt contains no nourishment, and by it's stimulus increases the action of the system; and by promoting great insensible or sensible perspiration, diminishes the strength of the child more than the small quantity of fleshmeat dissolved in the broth can counterbalance. How then are refractory children to be governed? certainly by the superiority of the mind of the teacher over that of the pupil. When a famous lady in Italy was put to the torture, and questioned by what sorcery she had governed a princess of the family of Medici; she answered, "by no sorcery, but by that power, which superior minds possess over inferior ones." Besides the two circumstances, which so much govern the great world, I mean hope of reward and fear of punishment; in the microscosm of a school, blame and praise, if given very sparingly, will be found strong motives to the little pupils to perform their tasks well, and of ten times more efficacy than the meal of water gruel, or the disgrace of a cap and bells. Rewards have been given to children to excite their industry in the performance of particular tasks; these are certainly less eligible motives to action than the fear of disgrace, the love of reputation, and, above

all, the obligations of duty. Where, nevertheless, these are thought proper, this kind of rewards requires some attention; which should consist of books, or maps, or boxes of colours, or needle cases, but not of money, nor of trinkets, nor dress, nor of a glass of wine. Where money is given as a reward for industry in children, it may seem to them to be the proper motive of their actions instead of reputation or of duty; and may thus induce the vice of avarice or of extravagance. Where the ornaments of clothing are given as rewards of diligence, the pride of dress may be produced, and become their great motive of action, instead of the love of reputation, or of duty. And, lastly, where a glass of wine is given as a reward for industry, a child is taught to believe wine to be a most valuable acquisition, and a perpetual desire of it even to intoxication may be the consequence. I remember a wealthy farmer, who had two drunken sons, tho' he was a sober man himself, who told me, that he ascribed this great misfortune, to his having occasionally given them in their early life a cup of ale as a reward for their exertions. A very accurate observer, who has long had the conduct of schools of various kinds, for the instruction of youth of both sexes, acquaints me, "That he has often, with extreme surprise, observed a child make a greater progress in some one branch of education in three months, than another of similar age, opportunity, capacity, and even, apparently, of equal application has been able to effect in three years." The same observation has been made by others, but he adds, "That this might probably arise from some trivial circumstance, which determined the inclination of the fortunate student; and that it is possible

that the means may sometime be discovered of governing these incidents, and thus producing a new era in the art of education." Similar to this, it has often been observed, that the first impressions made on our infant minds by accidental disgust, admiration, or flattery, are the frequent causes of our antipathies or aversions, and continue through life to bias our affections or mislead our judgments. One of my acquaintance can trace the origin of many of his own energies of action from some such remote sources; which justifies the observation of M. Rousseau, that the seeds of future virtues or vices are oftener sown by the mother than by the tutor. [Dr. Darwin.]

SPEECH.

CHILDREN are accustomed to LISTEN TO SOUNDS from their birth: we not only talk to them before they can understand the meaning of what is said, but before they can mimic the sounds repeated in their hearing. Their organs of speech, as yet in a state of incapacity, are brought, by slow degrees, to the imitation of sounds; and, indeed, we are not well assured that these make as distinct impressions on their organs of hearing as on our's. I do not disapprove of the nurse's amusing her child with singing, and other very sprightly and cheerful notes; but I am absolutely against her stunning, it perpetually, with a confused heap of useless words, of which the child comprehends nothing but the tone in which they are spoken. The first words repeated in the hearing of an infant should be few, easy, and distinct; they should also be repeated often, and be only such as serve to express sensible objects; which may at the same time, be pointed out to it's view. Our unhappy readiness to content ourselves with words

which we do not understand, takes place earlier than may be imagined. The school-boy listens to the gabbling usher of his class, with the same stupid attention, as he did to the nonsense of his nurse. Hence it appears to me to be a very useful mode of instruction to bring up children to hear nothing of it. It is an intolerable, and very superfluous piece of pedantry, to think of correcting in children little trespasses against the customs of speech, of which they will infallibly correct themselves. Speak always correctly yourself, and be assured their language gill grow correct and pure as your own. The vocabulary of a child should be as limited as possible. It is a very great inconvenience to him to have more words than ideas, to know how to talk about things of which he is yet incapable of thinking. [Rousseau, b. 1.]

ON THE ART OF READING.

Reading is a vexation to children, and yet it is the only occupation they are usually employed in. My pupil, will hardly know what a book is during his earliest years. But you say, he ought surely to learn to read, at least. Yes, he shall learn to read when reading will be of the least use and amusement to him; till then, it is good for nothing but to disgust and fatigue him. [Rousseau, b. 2.] The mother we will conclude, undertakes this office, but she must not consider it a matter of trival moment; errors committed at this period are not easily amended. She must proceed with slow and cautious steps. Children require motion, they are full of activity; in pointing out then to her child the words or letters, she must not detain him long; if he appear restless, he must go to his play. Nor must she endeavour to acceler-

ate his feeble efforts; to accelerate at this period, is to retard. This *principle* which is to be her guide, is, *to make instruction agreeable* to him. Shakespere says, "No profit grows where is no pleasure ta'en." Improvement does not arise from long continued application, it rather arises from a constant recurrence of the same pursuit. The motto of a celebrated painter, "let no day pass without a line," useful as it is to all students, is never more appropriate than to the education of children; it is indeed the only efficient means of attaining the end in view; fond of novelty and variety, they soon forget what is not continually impressed. No day should be lost, and in a short time the advantage will be apparent, for study will become agreeable to the pupil. The habit of cultivating the mind was considered by the celbrated Turgot as a real advantage, a preservative against idleness. LONG VACATIONS cannot be sufficiently reprobated. It not only tends to encourage in the youthful mind habits of indolence, but renders school itself irksome. The method of teaching children to read by SPELLING LESSONS is highly objectionable when the words cannot be understood; when they convey no idea; when they do not occur in their future reading; and when they are numerous. Such letters as *ā, ſb, ſb, ſi, ſk, ſl, ſſ, ſt, ſſi, ſſl*, should be expunged from books for children; every thing should be rendered as easy, and plain to them as possible. Some simple ideas, perfectly intelligible to their infantile capacity, conveyed in words of three or four letters, should be carefully selected. STORIES contradictory to, or above the reason of a child, tend to weaken that reason, and render him a fit receiver of every super-

stition, or absurdity which may fall in his way. *The mischief done to the youthful mind in teaching it what it cannot understand, is inconceivable;* it is the immediate cause of the existence of the superstitious follies of the world, for the habit of implicit belief once attained is very difficult afterward to be shaken off. By the method now proposed, the questions of a child, and questions he will repeatedly ask, may be readily answered, and his reason will be satisfied with the answer. By the practice of filling FIRST BOOKS with religion and catechisms, his queries are not only difficult to be explained, but it is impossible for him to understand even the explanation. I would expunge from the books of children FABLES, where lions talk, and foxes reason. I would banish also the WARS and BATTLES of SATAN, and all those lies, which, as Plato says, are not lied handsomely. ["If we were to teach our children nothing but truths, and to talk with them only of what they could understand, there would scarcely be any more false thinkers." Life of Turgot.] Plain intelligible truths, then, afford the best means of teaching children to read, and tho' these be written in words of four, or even five letters, experience has convinced me that a child learns them soon enough for the purpose of education, and sooner, than unconnected words of but two or three letters; this I attribute to the pleasure derived from the meaning of what is read.

Respecting the article of SPELLING, the method I propose is this. As soon as my pupil has finished his portion of reading, I take his book and ask him to spell a few of the words which he has just read. It is astonishing how soon he learns by these means to appropriate letters to sounds; and the pleasure he

takes in doing so is great, because he daily perceives his own improvement. "O papa! I can spell now!" was the joyful exclamation of a little boy educated after this manner, on the first word which he spelt right. Whereas by the method of learning by heart ten or twelve words and then spelling them to his master, a child is teized and tormented to little purpose, and has no measure of his own progress. At first, perhaps, this method has the appearance of being easier, but in fact it is neither so easy nor so solid. The one boy knows what his master will ask him, and spells from that previous knowledge; the other spells from sound and idiom, which is the mode that he must pursue during all his life. [Northmore.]

The old method of DIVIDING SYLLABLES begins to be deservedly exploded, as contrary, in many instances, to the present modes of pronunciation. It seems most natural to divide the syllables of a word, however compounded, just as we pronounce them. This is an obvious rule, and leads to the end proposed with the greatest facility. [Dr. Ash.]

Instead of putting into the hands of children a book in every respect unintelligible, it would be far better to exhibit to them only a few separate letters, which they my learn, imperceptibly to name and form into words. At first, such cards might be PLAYED with, by throwing them in rotation on a table, and be obliged under a small disadvantage of some kind, to mention their names correctly. A practice similar to this is as ancient as the time of Quintilian, who very much approved of it. St. Jerome, also, recommends this method, in his beautiful letter to Læta. [Des Etudies des Enfans.] When a child can talk, it is time he should BEGIN to learn TO READ.

great care is to be taken, that it be never made as a business to him, nor be looked on as a task. I have always imagined that learning might be made a play and recreation to children, and that they might be brought to desire to be taught, if it were proposed to them, as a matter of honour, credit, delight, and amusement. What confirms me in this opinion, is, that among the Portuguese, it is so much a fashion and emulation, among their children, to learn to read and write, that they cannot hinder them from it. They learn it one from another. I remember being at a friend's house, whose younger son, a child in petticoats, was not easily brought to his book. We began to discourse in his presence of the privilege and advantage attached to elder brothers in being made scholars; that it was this which made them fine gentlemen and beloved by every body. As for younger brothers, it was not of so much consequence, if they preferred it, they might become ignorant bumpkins and clowns. This so wrought upon the child, that afterwards he desired to be taught; and continually solicited to be heard his lesson. I doubt not but some way like this might be taken with other children; and when their tempers are found, some thoughts be instilled into them, which might cause them to seek learning as play and recreation. But then it should never be imposed as a task, nor made a trouble to them. There might be dice and playthings with letters on them to teach children the alphabet by playing; and twenty other ways might be found, suitable to their particular tempers. Thus children may be taught to read, without perceiving it to be any thing but a sport, and play themselves into that which others are whipped for. When by

such gentle ways a child begins to read, some easy pleasant book, suited to his capacity should be put into his hands, wherein the entertainment which he finds might draw him on, and reward his pains in reading, and yet not such as should fill his head with perfectly useless trumpery, or lay the principles of vice and folly. [Locke.] Some of the FIRST READING LESSONS of children have been religion, poetry, and fables; all written on the most sublime and general principles. Even at this time, when great improvements have been admitted, the same evil remains. In almost every school you may find boys committing parts of Ovid to memory at twelve, which may not be understood at forty; and little girls lisping "Angels and ministers of grace defend us!" when the highest object of their knowledge and attention is a sweetmeat or a cake. [Williams.] Henry Knighton, a cannon of Leicester, complained heavily of Wickliff, his neighbour and cotemporary, "for having translated out of Latin into English the gospel, which Christ had entrusted with the clergy and doctors of the church, that they might minister it to the laity and weaker sort, according to the exigency of times and their several occasions: so that by this means the gospel jewel, or evangelical pearl, was made vulgar, was thrown about, and trodden under foot of swine." [Lewis's Hist. of Translations, p. 20. 1729, 8vo.] But what would Henry Knighton have said, if he had seen the Bible thumbed and dirted in our schools, thrown by the boys at each other's heads, and consigned, perhaps, at length, to the most humiliating officies? Boys are taught to read in the Bible, because the bible is a good book: the school is often a part of the church, be-

cause the church is a holy place. Surely our pious ancestors did not know, that familiarity induces contempt; for more effectual means could not be contrived to extinguish or prevent all sense of holiness. There is yet another reason, why boys should not be taught to read by the use of the Bible, if there be any such thing as association of ideas. The bible, distinct from it's religious importance, is certainly a very curious as well as useful book: but the bible is usually the last book which men take up, either for instruction or amusement. Why? because they have formerly been teazed and buffeted and flogged about it, and because they hate the scenery which it naturally revives. 'Tis pity but a little knowledge of human nature had been cultivated by these good people together with their piety and learning. [Sylva.]

I spent the other evening at the house of a gentleman in London, where I had the pleasure of seeing one of the finest families of children I ever beheld. The conversation turned on the progress of the little ones in learning, and I expressed my desire of hearing little master read. The BOOK in which he had been instructed was accordingly brought, and tho' I was much gratified and delighted with the progress of the little boy, I was extremely disgusted and irritated by the low and pernicious principles with which the book was filled. I could not possibly conceive that such a production, intended for the instruction of the young and tender minds of children, could be the offspring either of ignorance or of any common degree of prejudice. In short, I concluded that some person had been well paid for his labour, and had composed this book with an intention of perverting and degrading the mind

of all those who should be so unfortunate as to make use of it. Every person has it in his power to examine the books in which children are usually instructed, and to form his own opinion respecting their propriety. I mention this circumstance to solicit the attention of parents, who surely are interested in the welfare and happiness of their children, to pay particular regard to the manner in which they are educated. It is not safe to trust this important and momentous duty to the prudence and integrity of teachers alone, who I am well assured, often through design, and very frequently through ignorance, pervert and debase the minds of those entrusted to their care. It is not alone by means such as we have just instanced, were the truth is intentionally perverted, and error and prejudice conveyed to the mind in an insidious and alluring form, that the minds of the children are liable to become perverted and debased; many objects and circumstances, which are employed with an intention of cultivating and strengthening the mind, may, when under improper regulation, produce a quite contrary effect. Most of the artificial means used in education are of this nature. It requires considerable experience and acquaintance with them, properly to appreciate their object and utility, so as to be able to avoid error in their use and application. [Dr. Cowan.]

As reading is as much a language to the eye, as speaking is to the ear; it requires much time and labour for children to acquire both these languages. Such BOOKS should therefore be put into their hands, as join amusement with instruction, and thus lighten the fatigue of continued application. In learning to read a loud A CLEAR AND DISTINCT ENUNCIATION

is seldom acquired at schools; which is owing to the child standing close to the teacher, who looks over the book along with it; and hence the pupil finds no difficulty in being understood, even when half words are only pronounced. This, however, is easily remedied by placing the reader at the distance of two yards or more from the hearer; then the young scholar soon finds, that he is not understood, unless he expresses himself with clear articulation. For this purpose the teacher should always be provided with a duplicate of the book. [Dr. Darwin.]

We may obliterate lines, and cut out whole pages of the BOOKS we put into our children's hands, in the manner recommended by Miss Edgeworth, and yet find it impossible to prevent the misconceptions of infant experience, for these will often attach false ideas to a word or sentence which appears to us clear and intelligible. Our pains, in this respect, may be therefore thrown away, while the bad consequences may operate upon the mind for ever. Where whole pages of a book are improper for a child's perusal, the book ought to be entirely withheld; where we observe words or sentences liable to misconstruction in a book we think otherwise unexceptionable, would it not be better to mark them with a pencil, so as afterwards to examine the child respecting them, in order to correct any erroneous opinion they may have conveyed, than to leave him to fill the chasm by conjecture? By thus pointing out the errors into which his unassisted judgment is liable to fall, we shall promote that teachableness of disposition so essential to the success of the tutor, and repel that early vanity which, however powerful a weapon it may be found in the hands of the teacher,

we cannot but consider as injurious to the pupil's mind. [Miss Hamilton.] By such destructive means as the strange habit of TAKING VERY YOUNG CHILDREN TO PLACES OF PUBLIC WORSHIP OR AMUSEMENTS, sending them to schools, with the view of making them sedate, or confining them, especially during cold weather, in hot and suffocating rooms, a foundation is laid for that plethoric habit, which disposes them either to apoplectic or eruptive disorders, to covulsions, palsy, epilepsy, in short, to that very general irritability of the system which is the forerunner of consumption. If these effects do not always follow, we ought not to be less attentive to the causes which may imperceptibly produce them; for it is a remark which occurs to every reflecting observer, that the present generation displays an unaccountable debility and incapacity to withstand the sensible changes of the weather, as well as the influence of the seasons. It might seem, from the general conduct of nurses, almost doubtful, whether fresh air, in whatever temperature, be the true balm of life. [Dr. Willich.] The reason that children make so slow a proficiency in reading, is that they are usually sent to incapable instructors, perhaps to some person who never knew any thing of orthography, though he may make a shift to read his prayers or murder a Gazette, confounding one period with another, being entirely unacquainted with pointing. I am astonished that parents, who design their children to be liberally educated, should entrust them with such, for they contract such bad habits, as will cost a successor double the pains and time to unlearn them, which was necessary to have taught them properly. [R. Ainsworth.]

Indeed children are frequently sent to a teacher, who, in order to raise the necessaries of life, submits to open a school on very low terms, and he generally gains by this allurement a greater number than he can attend to; of course, the mechanic parts of education can only be observed. I have known children who could repeat things in the order they acquired them, who were quite at a loss when put out of the beaten track. If the understanding be not exercised, the memory will be employed to little purpose. [Mary Wolstonecraft.] In TEACHING TO READ, three things are to be carefully avoided; a *provinical* mode of pronunciation, an *unnatural* tone, and an *indistinct* articulation. A provincial or corrupt mode of pronunciation betrays a want of proper instruction or of proper care, in the early part of life; and, when once confirmed by habit, is not easily corrected. It is therefore to be wished, that more care were taken to avoid it, than there generally is, at this early period. An unnatural tone, or elevation of the voice, in reading, is so very disagreeable, that nothing but the commonness of it could render it tolerable. It destroys all the grace and beauty of pronunciation; all the energy, variety, and pathos of a just and manly elocution; and therefore no pains should be spared to prevent it.

The want of proper distinctness in articulation is another capital defect. It confounds the words, draws one sentence into another, and requires too close an attention to be agreeable to the hearers. To prevent this, every word and every significant syllable, should be distinctly heard in pronunciation; the various stops, or pauses, carefully observed; the syllabic accent, or stress of the voice, placed on

the proper syllable; and the oratorical accent, or emphasis on such particular words, or parts of the sentence, as the subject requires. But here we would observe, that distinctness of articulation may be carried too far. When the intervals or pauses between the several words, or parts of a sentence, are too long, the narrative begins to languish, and it has a very disagreeable effect. Hence it is, that a pronunciation, rather bordering on rapidity, unless the subject be more than commonly serious, is generally the most pleasing. [Dr. Ash.] The ART OF READING is not only a most IMPORTANT part of eloquence, but the foundation on which every other species is built, as far as art is concerned in forming a good speaker. A man may be a good reader, and yet not an orator, or an actor; but no man can excel in any species of eloquence without having the essential qualifications of a reader. It is no wonder, therefore, that people have not succeeded in their various attempts to learn oratory, or to learn acting. They must have failed when they had not judgment to refer things to their first principles. The truth of this will appear on a very slight DEFINITION OF A GOOD READER. A clear and sound voice; a distinct articulation; an authorized and elegant pronunciation; a general sensibility to all the effects of the passions; and a judgment quick and comprehensive. These are the first ingredients in the character of a reader, and, I need not add, they are the first principles of all eloquence. It would lead me too far to point out the various methods taken in childhood to injure the voice, articulation, pronunciation, sensibility, and judgment. It does not even fall within my design to describe minutely the manner of correcting

the faults occasioned by them. I would observe, however, that it can be done only by a person who is *free from them himself*, and whose talents may enable him to suit his applications to the great variety of obstacles which he will meet with in his way. Men have applied immediately to one or other of these pursuits, and begun with learning to act, before they had learnt to read or to speak; just as a man would learn a minuet without having been taught the several steps which compose it. The faults of a voice, being generally the effects of bad management may be rectified; a just articulation may be obtained, instead of a vicious one; a proper and elegant pronunciation may take place of provincial vulgarism, or fashionable affectation; the sensibility may be restored when not wholly destroyed by romantic and false exercises; and the judgment may be gradually formed and exceedingly improved by learning to read the best authors, under the direction of a good master. This would not only be a proper preparation for the general duties of life, but lay the best foundation for every thing excellent in a good orator. [D. Williams.] Perhaps no better ADMONITION can be given on the subject of reading than the striking answer of Betterton to the Bishop of London, who enquried of him "what could be the reason that whole audiences should be moved to tears, and have all sorts of passion excited, at the representation of some story on the stage, which they knew to be feigned, and in the event of which they were not at all concerned; yet, that the same persons, should sit so utterly unmoved, at discourses from the pulpit, upon subjects of the utmost importance to their temporal and

their eternal interests?" He received this memorable reply, "My Lord, it is because we are in earnest." [H. R. Yorke, esq.]

CHOICE OF BOOKS FOR CHILDREN.

In teaching a child to read, we teach it to name arranged ideas; we must therefore bear in mind that we ought to introduce only such words as are the names of it's already acquired ideas, or of such new ideas as the limited conceptions of a child may be easily taught to comprehend. If, on the contrary, we introduce to young children a number of words which have no place in common discourse, or which cannot be easily explained to them, we shall soon find that as we are, in effect, teaching them mere insignificant sounds, so the task will prove irksome and unpleasant, and their progressive improvement be greatly retarded. It seems, therefore, proper to select the sentences of a child's first book from common discourse, or to compose them of words used by plain writers on common subjects; carefully avoiding the style or language of poets and rhetoric writers, whose sentences are frequently inversions of the common forms of speech, and who make use of many obscure and unmeaning phrases; at the same time nothing should be introduced, of which a polite speaker or writer would disapprove. [Amica.]

When a child has acquired a knowledge of the letters of the alphabet, and a facility of spelling and reading easy words, the next object of education is to STREGTHEN THE ACT OF ASSOCIATION, that the sight or sound of any word may at once, recall to mind the idea which it is intended to represent. This can only be done by frequent reading. In the choice of proper books for children, considerable

judgment and knowledge of the human mind is requisite. All works of a general or abstract nature should, at this period of life, never be employed; the faculties or acts of the mind not being then sufficiently strengthened to enable her to divest ideas of their characteristic features, and to form a notion of their general nature. Nor should allegories, fables, or parables be made use of. Their literal signification alone is intelligible to children. It may, also, be proper to adorn the books intended for the use of very young children with CUTS and ENGRAVINGS expressive of the purport of the story, that the mind may be excited to search for an explanation by reading the tale. Every one must have noticed the extreme eagerness, with which children seek for information respecting any objects or circumstance, which strikes their attention. This course and plan of reading should be continued till the various acts of the mind can be performed with considerable energy and facility, when works of a more general and comprehensive nature should be employed; always keeping in view this general principle, *that the mind acts universally with greatest pleasure and advantage, when employed in the contemplation of objects, which it can easily and sufficiently comprehend.* Children, I am persuaded, might be instructed at a very early period of life in a perfect knowledge of their vernacular tongue, without being obliged to endure the stimulus of pain in any of it's modifications.

DEAD or FOREIGN LANGUAGES, which are not first made familiar and intelligible to the ear, are of more difficult acquisition. It requires tedious and laborious exertion to accustom the mind to associate with arbitrary signs (with which we are not at all familiar)

their corresponding ideas. In the early part of life, therefore, such a task is always accompanied with a certain degree of painful emotion, and is, for this reason, highly improper for children. Nothing is more common, however, in our present mode of education, than to employ young children in the study of the dead languages, without considering that their inclination must thereby be diverted from mental exercise, and their hearts considerably perverted. It is a happy circumstance, that an acquaintance with a number of languages is not an essential basis for all the actions of the mind. A knowledge of one language alone is fully sufficient for this purpose, and this may be acquired consistent with the great objects of education, mental ability and goodness of heart. [Dr. Cowan.] TALES are always more attractive to children than any other kind of reading, because the ideas are few, and more familiar than the objects of nature. This species of writing has uniformly been experienced to be superior to any other. But all tales are not equally proper. An order should be preserved, according to the information and observation of the scholar. The descriptions should all be simple; the sentences particularly short, but yet so connected as to flow from each other, in order to exercise a scholar in whatever he has learnt. The epithets ought to be numerous, but very familiar; and the subjects drawn from common events. According to the progress of the scholar, these tales should contain more serious and scientific materials, such as may rouse the reflective powers. Children should always be caused to read with attention, so as to be able to answer questions under the form of EXAMINATIONS. [G. Crabb.]

Whatever books are selected for the entertainment of the leisure hours of children while at school, they should be as much accustomed as possible to a PURITY OF LANGUAGE; nay, even in their conversation, this circumstance ought to be attended to, by reproving all *vulgar* or *cant phrases*, or *proverbial expressions*, and accustoming them to express their ideas from their own stock of words. [G. Gregory.]

NOVELS ought to be the most proper books to put into the hands of children, but they are among the most improper. All novels give a false and delusive glare to the pictures which they draw from human life. Human nature is painted in exaggerated colours. Every quality of body and mind is in extremes. Virtues and vices are always concentrated in individual objects, tho' in human life they are always disseminated and blended. I object to the representations in novels, which are calculated to fan the flame already too violent in the minds of youth toward personal attractions. This passion is always turbulent and capricious; it is an enemy to repose, and unhinges the mind for any solid reflexion or useful exertions. The object of a novel-writer is to direct your attention toward the two principal personages, whose first acquaintance, instantaneous attachment, consequent difficulties, vows of fidelity and unalterable affection, fears, doubts, hopes, ultimate union and certain bliss, are to excite the alternate feelings of love, admiration, fear, anxiety, hope, and joy, in your mind. Such pictures of the imagination require no masterly hand to awaken these sensations in young people, who unfortunately indulge such delusive dreams. Any paltry tale of a lover and his mistress, serve to revive those natural

sensations which afford them pleasure. We need not, therefore, be surprised in observing the incalculable number of these productions which are perpetually making their appearance, nor at the uneasy hankering of youth to peruse them. In this case, the exercise of the judgment is entirely supplanted by the influence of the passions. Novels are thus far highly injurious, and in such a state of mind of the reader no moral improvement can be derived from them, even when moral reflections happen to occur. [G. Crabb.] How is it possible that men can be so blind as to call FABLES the moral lectures for children, without reflecting that the apologue, in amusing, only deceives them; and that, seduced by the charms of falsehood, the truth couched underneath it escapes their notice? Yet, so it is; and the means which are thus taken to render instruction agreeable, prevents their profiting by it. Fables may instruct grown persons, but the naked truth should ever be presented to children; for if we once spread over it a veil, they will not take the trouble to draw it aside, in order to look at it. Trace the progress of children in learning fables, and you will find that when they are in a capacity to make any application of them, they almost always do it in a manner contrary to the intention of the fabulist; and, that instead of remarking the error or fault you are desirous of guarding them against, they fall in love with the vice of the party exposed. In all fables where a lion is introduced, as it is generally the most shining character, a child never fails to take upon himself the part of the lion; and, when he presides at any distribution, he generally profits by his model, and sweeps all to his own share. But

when the gnat stings the lion to the quick, it is another affair: the child is then no longer the lion, but the gnat; and learns thence in what manner he may some time kill those with the prick of a pin, whom be durst not attack openly. [Rousseau, b, 2.]

Fontaine and Gay have indeed added laurels to the poet's crown, by condescending to exert their eminent abilites for the purpose of amusing and forming the infant mind; but, as Rousseau well observes, the morals of Fontaine's fables are so complicated and disproportionate to the capacities of children, that they might rather induce them to vice than to virtue. The same may be said of Esop's Fables, which tho' they were certainly written for the advantage of grown children, have in modern days been universally consigned to the use of nurseries. The morals of Gay's fables are not so complicated as the morals of Fontaine; but they respect duties and relations which lie out of the sphere of a child's understanding. Some exceptions should be made in favour of a collection of Fables by Baldwyn, 2 vol. which are simplified to infantine capacities; yet still, not only beasts and insects, but even inanimate objects, as a reed, an oak, and a jar, are made to speak plain English. Madame Genlis, whose charming and elegant pen has justly merited and obtained general approbation, has, in the conducting of her DRAMA, avoided the objections which lay against almost every previous work which has been published for the use of children. Her moral is pure and simple; her composition well adapted to the understanding of her readers; and tho' written in a style and taste which might gratify a mature judgment, it is calculated to give pleasure and instruction to the most youthful mind. The vanity of

parents is much soothed by hearing the applauses given their children when they recite SPEECHES OUT OF PLAYS, and practise other arts of declamation; but as nature does not at this age give the language of the passions, a child, when he thus declaims, must be as merely imitative as a parrot; and as he can only give an affected tone to words which he does not understand, and to sentiments he never felt, he can afford no real satisfaction to any auditor of taste. It requires more confidence than a young person ought to have, to acquit himself with spirit in the character of an actor. Let it therefore be the sole care of the tutor, to teach his pupil to speak plainly, clearly, articulately, and without affectation. To know and to practise the grammatical accent; to speak loud enough to be heard; but never to raise his voice higher than the occasion requires. [Mrs. Macaulay.]

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"Rollin's Belles Lettres were put into my hands at a very early age," says Dr. Knox, "and I have always thought myself greatly indebted to them." A translation of this work is sold by Lackington & Co. 4 vol. 12mo. 9*s*. boards. A finer copy, 3 vol. 1*l* 1*s* boards. 8vo. Longman & Co.
For the titles of other valuable works, the reader is desired to examine the subjects of Composition, Natural History, Natural Philosophy, Geography, History, Biography, &c.

ON THE CHOICE OF BOOKS IN GENERAL.

BOOKS ARE, generally speaking, TWO VOLUMINOUS; writers descend too much into minuitæ; and it is an old observation, that where men are determined to write every thing which can be said on any subject, they may write to eternity. Hence it is that a man of sense and erudition need but open a single page of many a modern volume to lay it aside for ever. It is said of Didymus, an ancient grammarian, that he had written so much that he knew not his own productions, and having once abused a work for it's absurdity, it was found to be his own. I fear the race of Didymus is not extinct. [Northmore.] To read all books on all subjects would require an uninterrupted attention during the longest life, even of an antediluvian. To *read only the most celebrated,* written in a few languages, is an

employment sufficient to fill up every hour of laborious application. For the sake then of saving time, and of directing the judgment of the inexperienced, it becomes an useful attempt to suggest some general hints, which may tend to FACILITATE SELECTION. One rule of the greatest consequence is, to read only, or chiefly, the original treatises in all the various departments of science or of literature. Nearly the same space of time, tho' not the same degree of attention, is necessary to peruse the faint copies of imitative industry, as would appropriate to the student the solid productions of native genius. This rule is more particularly to be observed on the first entrance on study. The foundation must be laid deeply, and formed of solid materials. The superstructure will often admit slight and superficial appendages. When we have studied the fine relics of those who have lived before us, we may derive much pleasure from attending to the additional labours of contemporary genius. But to begin with these is to found, like the fool recorded in the gospel, an edifice in the sand. [Knox's Essays.]

THE MERIT OF A BOOK CONSISTS IN, 1, New facts; 2, New inferences from established facts; 3, A better arrangement; 4, A more complete collection of facts; 5, Information. When a book is destitute of these requisites, it may be condemned, without mercy, as of no use whatever, and immediately sold by weight to the cheesemonger, or consigned to any other more base and ignoble purpose. When it is not destitute of these, it should be reprieved, acquitted, or applauded, according to the requisites which it possesses. [Dr. Mosley.]

On the choice of Books, most excellent Advice is

given by Dr. Watts, from whom, and other Authors, has been compiled a pocket volume called "Directions for the Improvement of the Mind," 1s bds. sold by Symonds, and others, in which various interesting matter relating to Books, Reading, Conversation, Study, &c. are treated of. HAPPY ARE THEY, who being disgusted with all violent pleasures, know how to content themselves with the sweets of an innocent life. Happy are they, who are diverted, at the same time that they are instructed, and please themselves by enriching their minds with knowledge. Wherever they may be thrown by adverse fortune, they will carry their own entertainment with them; and the uneasiness, which preys on others, even in the midst of their pleasures, is unknown to those who can employ themselves in reading. Happy are they who love books and are not deprived of them! [Telem. b. ii.] Among the other improvements of the present age, the ART OF PUFFING appears to have arrived at such perfection that it is impossible to select books by their titles, or from some of our booksellers' account of them intheir advertisements. A person who would make a preference and choose the best, must read much beyond the title-page. From a hand-bill which accidentally lies on the compiler's desk, the following encomiums are bestowed on very immethodical and inferior works. "A fascinating introduction, superior to every preceding attempt of the kind, and deserving of universal preference." "The most approved and generally adopted book ever published, and undoubtedly the best extant." Such parade of applause may pass with those who do not compare and discriminate, and their number is unfortunately not

small. Mr. Pratt ingeniously laments the strange circumstance, that AUTHORS themselves have been the most BITTER DETRACTORS of the talents and reputations of each other. A grievance far more disgraceful, if not more injurious, to the literary character, than any other species of criticism. Indeed it would be difficult to find any set of enemies among men, any persons, whose passions and interests are at variance, so full of acerbity, of open violence, or of concealed malice, as the most eminent writers have proved themselves to each other, in their contentions of rivalry. The "republic of letters" is a very common expression among Europeans, and yet, when applied to the learned of Europe, is the most absurd which can be imagined, since nothing is more unlike a republic, than the society which goes by that name. In truth, almost every member of this fancied commonwealth is desirous of governing, and none willing to obey; each looks upon his fellow as a rival, not an assistant in the same pursuit. They calumniate, they injure, they despise, they ridicule, they worry, and assassinate each other. If one man write a book which pleases, others write books to shew that he might have given still greater pleasure, or should not have attempted to please. If one happen to hit upon something new, numbers are ready to assure the public that all this was no novelty to them or the learned; that Cardanus, or Brunus, or some other author, too dull to be generally read, had anticipated the discovery. Their jarring constitution, instead of being styled the republic of letters, should be intitled the *anarchy* of literature. It is true, there are some of superior abilities, who reverence and esteem

each other; but their mutual admiration is not sufficient to shield off the contempt of the crowd. The wise are but few, and they praise with a feeble voice; the vulgar many, and roar in reproaches. The truly great seldom unite in societies, have few meetings, and no cabals: the dunces hunt in full cry, till they have run down a reputation, and then snarl and fight with each other about dividing the spoil." No task would be more easy to the most superficial observer, than that of producing numerous instances of glaring partiality in the journals of several of our CRITICS BY PROFESSION. It appears sometimes from their neglect in reading with care the book which they undertake to criticise, so as to comprehend the author's views; sometimes the narrowness of party spirit warps their decisions, in open contempt of the power of genius and originality. Sometimes a publisher's name on the cover, connected with the imprint of the book, is a clue by which neglect, injustice, narrow-minded selfishness, and misrepresentation, may be unravelled; and sometimes the critic's private pique, as a contemporary author, is obvious. Among our literary journals, the Monthly Review has long maintained the characteristics of ability, candour, disinterestedness, and liberality. POETIC COMPOSITIONS, whether in ancient or modern languages, may be read at vacant hours, with some advantage, because many passages contain practical rules relating to moral economy and religion. Many elegant and ingenious sentiments and descriptions may also be found among the writings of poets, well worth committing to memory; and the measure of verse greatly assists recollection. It may be asserted with confidence, that the most elegant and chaste of

modern poets are included in the names of *Milton Addison, Pope, Blair, Thomson, Collins, Shenstone, Mallet, Young, Gray, Lyttelton, Goldsmith, Langhorne, Cotton* and *Mason*. The "*Botanic Garden*" *of Dr. Darwin* is considered as the most correct and brilliant poem in our language. The delightful pictures of nature, pensive morality, and simplicity of expression contained in *Beattie's* "*Minstrel*," render it highly interesting. *The* "*Pleasures of Memory*" *by Mr. Rogers*, is an admirable production. To these may be added, *Hayley's* "*Triumphs of Temper*," the *Poems of Burns*, and the "*Task*" *of Cowper*. This country has produced no truly correct poet before the lyric *Gray;* for even Pope has illegitimate rhymes, and barbarous grammatical inaccuracies. In sublimity, *Milton* has never been excelled. In the dramatic department occurs the mighty name of *Shakespeare*, whose Macbeth, Lear, and Tempest, stand unrivalled. The poems of *Ossian*, as pathetic compositions, must be allowed to be superior not only to Milton but every other Poet.

The Cheapest and most complete Edition of the Poets of Great Britain is by Dr. Robert Anderson, from Chaucer to Warton inclusive, with Lives, in 13 vol royal 8vo. including two vol. of Translations from the Greek and Latin Poets, 9*l* 15*s* bds. Longman.

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Sharp's Edition of the Poets, had attained the 29th vol. at 2*s*. 6d. each, sewed, at the beginning of the year 1806.

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Lord Kaime's Elements of Criticism, 2 vol. 8vo. 12s. bds. Vernor.

ELOCUTION AND RHETORIC.

The mere *art of rhetoric* never yet formed an English orator. It is one of those artificial assistances of genius, which genius wants not, and of which dulness can little avail itself. But as excellent books have been written on this subject, the general scholar will not fail to pay it some attention. Let him then read Cicero on the Orator, and Quintilian's Institutes, and he need not trouble himself with those meagre treatises which give a hard name to natural modes of expression, and teach us that, like Hudibras, we cannot ope our mouths, but out there flies a trope. [Dr. Knox.] So much of Rhetoric as teaches the art of speaking and writing with elegance and dignity, in order to instruct, persuade and please, is certainly most valuable. Grammar teaches only propriety; but rhetoric raises upon it purity and clearness of language, elegant thoughts, variety of expression, and lively figures. The duty of the orator is to state interesting truths with such probability and evidence as may gain belief, and with such force and simplicity as may produce conviction. He must be able to demonstrate, to delight, and to work on the passions. The following books are of a superior kind.

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The most complete English Dictionary for general Reference is by Dr. Ash, 2 vol. mostly bound in one, at about 12*s*.

A Pronouncing Dictionary and complete Spelling-book, 2*s* 6*d* bound, forming the 4th vol. of the "Juvenile Preceptor." Symonds, &c.

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Salmon's Pronouncing and Explanatory Dictionary. 5*s*. bound. Richardsons.

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The author of this classical work has displayed a great portion of laborious and careful discrimination. He has been a professed teacher for a long series of years, and has formed many of our best speakers.

Walker's Key to the Classical Pronunciation of Greek and Latin Proper Names, and Vocabulary of Scripture Pronunciation, 8vo. 5*s*. bds. Robinson.

Quintiliani Institutiones, 2 tom. 12mo. à Rollin, Paris.

Quintilian's Institutes of Eloquence; or the Art of Speaking in Public, in every Character and Capacity, by W. Guthrie, 2 vol. 8vo.

Dialogues sur l' Eloquence, par Fenelon, à Paris, 12mo.

Longinus de Sublimitate. Recensuit Notasque suas atque Animadversiones adjecit Johannes Toupius. Oxford, 4to. and 8vo.

ON A TASTE FOR READING.

Probably nothing has contributed more to generate apposite habits of mind than an EARLY TASTE FOR READING. Books gratify and excite our curiosity in innumerable ways. They force us to reflect. They hurry us from point to point. They present direct ideas of various kinds, and they suggest indirect ones. In a well-written book we are presented with the maturest reflexions, or the happiest flights, of a mind of uncommon excellence. It is impossible that we can be much accustomed to such companions, without attaining some resemblance of them. He who revels in a well chosen LIBRARY, has innumerable dishes, and all of admirable flavour. His taste

is rendered so acute, as easily to distinguish the nicest shades of difference, His mind becomes ductile, susceptible to every impression, and gains new refinement from each. His varieties of thinking baffle calculation, and his powers, whether of reason or imagination, become eminently vigourous. [Godwin's Enquirer.] Exclusive of all regard to interest, and of preparation for the exercise of any art or profession, says Dr. Knox, a taste for pleasing books is surely eligible, if it were only for the sake of enabling an ingenious man to pass his days innocently, calmly, and pleasurably. The pleasures of letters are certainly great to those who have been early devoted to them, and they are of all others the easiest to be obtained. For with respect to books we may say, "These are friends, no one of whom ever denies himself to him who calls; no one takes leave of his visitor till he has rendered him happier and more pleased with himself. The conversation of no one of these is dangerous, neither is the respect to be paid to him attended with expense. You may take what you please from them. What happiness, what a glorious old age awaits him who is placed under the protection of such friends! He will have those whom he may consult on the most important, and the most trifling matters, whose advice he may daily ask concerning himself; from whom he may hear the truth without insult, praise without adulation, and to whose similitude he may conform himself." [Seneca.]

As soon as we have obtained, by reading, a competent knowledge of a book or particular subject, it will contribute greatly to animate us in proceeding still farther, if we talk of it either with our equals in attainments, or with the learned and experienced.

In such conversation we venture to advance an opinion; our self-love renders us solicitous to maintain it, we seek the aid of a book as an auxiliary, we therefore read it with eager attention. In this manner, an attachment to books and literary employments is gradually formed, and what began in labour or necessity, becomes a choice, and constitutes the most agreeable pleasure. There is no study so dry, but by fixing our attention upon it, we may at last find it capable of affording great delight. Metaphysics and mathematics, even in their abstrusest parts, are known to give the attentive student a very exalted satisfaction. Those parts, then, of human learning, which in their nature are more entertaining, cannot fail of being beloved in a high degree, when the mind is closely and constantly applied to them.

In order to acquire the power and habit OF FIXING THE ATTENTION, it will be first necessary to summon a very considerable degree of resolution. In beginning the study of a new language, or any book of science, which presents ideas totally strange, the mind cannot but feel some degree of reluctance or disgust. But let the student persevere; and in a very short time, the disgust will vanish, and he will be rewarded with entertainment. Till this takes place, let him make it an inviolable rule, however disagreeable, to read a certain quantity, or for a certain time, and he will infallibly find, that what he entered upon as a task, he will continue as his best amusement.

A due degree of VARIETY will contribute greatly to render reading agreeable. For tho' it be true that not more than one or two books should be read at once; yet, when finished, it will be proper, if any weariness be felt, to take up an author who writes in

a different style, or on a different subject; to change from poetry to prose, and from prose to poetry; to intermix the moderns with the ancients; alternately to lay down the book and take up the pen; and sometimes to lay them both down, and enter with alacrity into agreeable company and public diversions. The mind, after a little cessation, returns to books with all the voracious eagerness of a literary hunger. But the intermissions must not be long, or frequent enough to form a habit of idleness or dissipation. The morning has been universally approved as the BEST TIME FOR STUDY; but at all hours and in all seasons, if we can restrain the licentious rovings of imagination; sooth the passions of the heart, and command our attention, so as to concentre it on the subject we examine, we shall find it amply rewarded. Attend closely; and close attention to any worthy subject will always produce solid satisfaction. But particularly in reading, it may be depended on as an approved truth, that the degree of profit as well as pleasure, derived from it, will ever be proportioned to the degree of attention. [Knox's Essays. No. 82.] There are some MECHANIC AIDS IN READING, which may prove of great utility. Montaigne placed at the end of the book which he intended not to re-peruse, the time he had read it, with a concise decision on it's merits. He has obliged his admirers with giving several of these annotations. The striking passages in a book may be noted on a blank leaf, and the pages referred to with a word of criticism. Seneca, in sending some volumes to his friend Lucilius, accompanied them with notes on particular passages, that, as he observes, you who only aim at the useful, may be

spared the trouble of examining them entirely. I have seen books noted by Voltaire with a word of censure or approbation on the page itself, which was his usual practice; and these volumes are precious to every man of taste.—[D' Israeli's Miscellanies.]

I would have every one try to form an opinion of an AUTHOR *themselves*, tho' modesty may restrain them from mentioning it. Many are so anxious to have the reputation of taste, that they only praise the authors whose merit is indisputable. I am weary of hearing of the sublimity of Milton, the elegance and harmony of Pope, and of the original, untaught genius of Shakespear. Such hackneyed remarks are made by those who know nothing of nature, and can neither enter into the spirit of those authors, nor understand them. [Mary Wollstonecraft.]

TEMPERANCE in eating and drinking, will contribute more to improve the natural force or abilities of the mind, than any art or any application. It is related of the unfortunate young Chatterton, that he was remarkably abstemious, and that it was a frequent and a favourite maxim with him, that a man might arrive at any height of improvement, or effect the most arduous undertaking, by dint of industry and abstinence. He practised what he thought; and this in some degree accounts for his uncommon attainments and productions, at an age when the full-fed heir can scarcely read and write. I recommend to all students the perusal of Dr. Cheney's Medical Advice; or I will give it them in a few words. "*Take the least and the lightest food, under which you can be easy.*" Your soul will thus feel fresh vigour, your life will be longer and happier, and your conduct wiser. [Dr. Knox.]

ON THE ART OF WRITING.

The neglect of writing in early life, is the reason that almost every line of our scholars and gentry (who seem to pride themselves in their bad penmanship) stands in need of an interpreter. As this art is purely mechanical, and perfected by practice only, it is foreign from my purpose to prescribe rules for it's attainment. I will venture however to assert, that a plain, upright hand, resembling the round roman print is preferable to the ridiculous flourishes and slopes of writing-masters; and my opinion is founded on a very simple reason, *it is more legible.* [Yorke.] Plain writing, clear of flourishes, and very upright, is certainly the most proper for every station of life, and will remain intelligible longer than any other. It may be learned with less time and trouble, and may be written more expeditiously. I have long been of this opinion, and was happy to find it countenanced by the authorities of Dr. Knox, and Dr. Beattie. Their popularity may perhaps be of weight in correcting the whimsical and unintelligible mode of writing, which has been introduced by ignorant schoolmasters. I perfectly agree with the latter, that the writing, which approaches nearest the Roman printed character, is the completest. [G. Gregory.] Pope was taught to write by imitating and copying the Roman character of printed books, in which kind of writing he always excelled. [The *Italic* printed character appears better adapted for the purpose of writing than the Roman.] A gentleman informed, by letter, his country friend in Lincolnshire, who had done him some recent favour, how much he was obliged, and that he should soon send him an *equivalent.* Not be-

ing accustomed to *fashionable* scrawls, he read it that his friend would send him an *elephant*; and, building a barn at time, actually fitted up a stall for the reception of his expected present. The arrival, however, of a barrel of oysters, a few days afterwards, helped him to the right reading, by putting him in possession of a more suitable equivalent than an elephant. This is a fact, and occurred a few years since. [Rede's Anecdotes, 1799-]

SHORT HAND.

When we advert to the dispatch with which short hand writing enables a person to register his ideas, make extracts, and bring away at least the substance of a discourse or lecture, it is a most valuable attainment to men of letters, or of business. Of the numerous schemes which have been invented, Dr. Mavor's is at present most popular, from the circumstance, it is supposed, of being admitted into the Encyclopædia Britannica; Palmer's Improvement of Byrom's Short-hand, is, however, incontestibly superior. A new work on this subject is just published, by the compiler, price 4s. sold in London by Symonds, and others, from which the following remarks are extracted. To attain the purposes of short writing the author endeavours to form as many uncompounded distinct marks or characters as possible, and to apply the simplest to letters of the most frequent recurrence; or as much so as convenience of joining them will allow. He omits such vowels and consonants as are not essentially necessary to distinguish the word intended. While almost every projector of a new plan of short writing is decrying his predecessors, the author offers, with submission, his attempt, soliciting attention to fact and demonstra-

ation only. His plan is neither ushered to the public as "attainable in a few hours," nor as "superior to all." He, however confidently trusts that his efforts have some claim to public patronage. The superiorities which may be contended for, are, *General Legibility;* inasmuch, that however long the subject committed to this method of short writing, may have been neglected or forgotten, the manuscript may be consulted without the hazard of a mistake: *Simplicity;* by the omission of all symbolical and arbitrary characters, the system being included in a single small duodecimo page, and 25 out of 30 characters, formed by a single stroke to each: *Shortness;* by the exclusion of looped characters (which, at the beginning and frequently in the middle of words, become two strokes) and by employing the loop or twirl for the letter *e*, which occurs more frequently than any other in the language: And *Ease of Joining.* In recurring to his cotemporaries, there appears in their schemes, either a want of legibility occasioned by the exclusion of the vowels, or a want of simplicity by producing legibility. The imperfection of omitting the vowels and relying on the dubious position of five dots in the length of a stroke, seems inexcusable. It has appeared to him absolutely necessary to provide characters for the vowels. In the practice of writing short-hand, consonants may be often much better dispensed with than vowels; e. g. *lam* is more legible than *lmb* for lamb, which might be read *limb; rit* is more legible than *wrt*, for *write; rong* them *wrng*, for *wrong*."

OF LANGUAGE IN GENERAL.

Almost every one who can read, pretends to judge of the author's style, as it is called: but how few are there who really know good language from bad! Even the best judges are sometimes divided in their opinions; for want, it would seem, of a common standard by which the merits of different languages, as well as of different writers in the same language, might be compared. If I were to reduce my own idea of the best language to a definition; I should call it the shortest, clearest, and easiest way of expressing one's thoughts, by the most harmonious arrangement of the best chosen words, both for meaning and sound. The best language is strong and expressive, without stiffness or affectation; short and concise, without being either obscure or ambiguous; and easy and flowing, and disengaged, without one undetermined or superfluous word. [Armstrong's Temple's Sketches.]

OF LEARNING A LANGUAGE.

To learn the rudiments of GRAMMAR by rote, is not the way to understand grammar. The *mind* must be addressed and convinced. Of what use is it to vex a boy's memory with the definition of a noun, when the definition itself is not clear to his understanding? We may as well shew him the figure of a triangle on paper, and expect him to comprehend it's nature, by a definition of it's properties. The fact is, the tender mind is not capable of abstract reasoning; consequently, every subject which implies the generalization of ideas, should be first unfolded by evident and palpable demonstration. Thus, a boy is taught in our schools to gabble that "a noun is the name of any person, place, or thing, as John,

London, Honour;" yet I will venture to assert, that not one in ten thousand comprehends what he says. An analysis of language was never formed, until men were enabled to observe the turns of speech which custom authorizes; there were poets and orators before a grammar was ever thought of; it would be useless to teach either systems of rhetoric or composition to a child, who had not learnt, by frequent use, the proper idioms of his own language; and that therefore the best models of beautiful writing should be set before him, previous to his being brought to judge of them by any determinate rules. [H. R. Yorke.] If GRAMMAR be taught, it must be to one who can speak the language, how else can he be taught the grammar of it? This is evident from the practice of the wise and learned nations among the ancients. They made it a part of education to cultivate their own, not foreign tongues. The Greeks counted all other nations barbarous, and had a contempt for their languages. And tho' the Greek learning grew in credit among the Romans, towards the end of their commonwealth, yet it was the Roman tongue which was made the study of their youth. It was their own language which they were to make use of, and therefore it was their own language they were instructed and exercised in.

But more particularly to determine the proper season for grammar, I do not see how it can reasonably be made any one's study, but as an introduction to rhetoric. When it is thought time to put any one on the care of polishing his tongue, and of speaking better than the illiterate, then is THE TIME for him TO BE INSTRUCTED in the Rules of grammar, and not before: for grammar is designed not only to teach men

to speak but to speak correctly, and according to the exact rules of the tongue, which is one part of elegancy, there is little use of the one to him who has no need of the other; where rhetoric is not necessary, grammar may be spared. [Locke.] The cumbersome heap of worthless rules with which the greatest part of GRAMMARS are crowded, has urged some into the extreme of discarding them. They have observed that a quicker progress has been made in a language by learning it by mere rote, and from thence have extravagantly concluded that grammars are unnecessary. Without the assistance of the rules of construction, it is difficult to speak the living languages well; to say nothing of reducing science to principles, which contribute to form the judgment. But grammars ought to be constructed *rationally*, whereas many so far from being adapted to the capacities of children, suppose them to be half philosophers in the outset. This is evident from the connexion which the rules have with things with which children are unacquainted. [De l' Education par M. de Crousaz.] With a view OF MAKING THE STUDY OF LANGUAGE AGREEABLE AND PLEASANT, particularly to boys, it is necessary that the subject on which students are employed to read, be interesting. The judicious teacher can easily collect authors, in almost every language, whose writings are calculated to arrest and interest the mind at an early period of life. In order, however, to render the study and comprehension of such works easy, difficult passages should always be satisfactorily explained in the student's vernacular tongue, by notes; and they should, for beginners, be accompanied with literal translations. [Dr. Cowan.] Two THINGS are RE-

QUISITE IN LEARNING A LANGUAGE; a knowledge of words, and skill in putting them together in writing or speaking. The former is much the more easy of the two, and consequently ought to go first: to intermix any foreign stuff, as Grammar with it, is throwing an obstacle in the way of boys, and hindering their progress. They are to be kept to but one thing at a time, as much as possible. To trouble them with variety, unless by way of refreshing their memories, or to prevent their forgetting what they have already learnt, I think a grand mistake in education, and one main occasion of that miserable work which boys make of it in most schools. Tho' grammar be a matter of im-importance, the parts of language which relate to the signification of words, and phraseology are of greater importance. In the latter departments, a pupil cannot be overburdened; in the former, there are many things not worth committing to memory; and he who intends to make A BOY A CRITIC in grammar, will unavoidably leave him deficient in other more necessary things. It would be the same as if a man should take care to let his son be well furnished with elegant shoes, while the rest of his body was clothed in rags. [Clarke's Essay on Education.]

I very much doubt whether any child, prodigies excepted, be capable of LEARNING TWO LANGUAGES, till it arrive at the age of 12 or 13. I have indeed seen little wonderful prattlers, who were imagined to talk five or six different languages. I have heard them successively talk in German, in Latin, French, and Italian words. They made use, it is true, of the different terms of 5 or 6 dictionaries; but they spoke nothing but German. In a word, fill a child's head

with as many synonimous terms as you please, you will change his words only, but not his language, for he can know but one. No sooner have they gone through the rudiments of grammar, of which they absolutely understand nothing, than they are set to render a discourse spoken in their native tongue into Latin words; when they are advanced a little farther, they are engaged to patch up a theme in prose, by tacking together the phrases of Cicero, and in verse with centos from Virgil. They then begin to think themselves capable of talking Latin. And who is there to contradict them? [Rousseau, b. 2.]

To LEARN A LANGUAGE grammatically, or even to speak it, allowing for bad pronunciation, is at any time of life AN EASY ACQUISITION. We are told that Themistocles learnt the Persian language in one year, and a year is sufficient time to learn any language. It is too great an attention to the rules of grammar which retards our improvement. Rousseau has therefore properly warned us against correcting the grammatical errors of children, who never fail in due time to correct themselves. Mr. Locke recommends the same method to be adopted in learning the dead languages. "The Latin tongue," he observes, "would easily be taught, if the tutor being constantly with his pupil would talk nothing else to him, and make him answer still in the same language." But to this reasoning I object; for, not to mention the difficulty of finding tutors who can speak these languages well, it is the constant daily habit of conversing *with every one around us*, which facilitates the acquisition of living tongues, and this is particularly the case with children, who learn more in one hour's game of play with their e-

quals, than in a day's discourse with their tutors. Another strong objection to this method arises from it's inutility. The only use of learning the dead languages is, as Milton says, to "study the solid things in them." Now even allowing that a pupil may be competent to hold a conversation in Latin, which certainly is making a great allowance, if we take into consideration the difficulty of applying an ancient language to modern customs, yet he will reap but little benefit from this acquisition when he comes to read the philosophic works of Cicero, or Quintilian, or the histories of Livy or Tacitus. The same reasoning is in some measure applicable to modern tongues. A foreigner who can speak English well, may be unable to comprehend either the sublime beauties of Shakespear, or the nervous eloquence of Johnson. But tho' I dissent from Mr. Locke as to the best means of acquiring the dead languages, yet of THE METHOD which I am now about to propose, I speak with the greater confidence, being supported in my opinion not only by my own experience, but by the practice of Roger Ascham, the celebrated tutor to Queen Elizabeth. The custom established in schools of obliging the scholars to learn the grammar by heart, cannot be to much deprecated. The grammar, like the dictionary, is only a book of reference; "to read it therefore by itself, is," as Ascham well observes, "tedious for the master, hard for the scholar, cold and uncomfortable for them both." It certainly is irksome for boys who have it to learn, because it conveys no pleasurable ideas, and much time is thus unnecessarily lost. Mr. Dyer in his life of Robinson, has observed that "Mr. Robinson's way of acquiring a knowledge of languages, was to

sit down to an author, without any previous knowledge of the grammar, and to refer only to it in the same manner as to the dictionary." This being premised, let us now suppose that my pupil is to be instructed in the GREEK language. He accordingly procures a grammar and dictionary; but instead of labouring for a twelvemonth in committing the former to memory, he reads it over once or twice merely to acquire some little insight into the nature of the language. His tutor then procures for him the best work of the purest Greek writer; suppose the Republic of Plato, or the Cyropædia of Xenophon, which is better adapted to youth. We now sit down together, with our pens, ink, and paper, to translate one of the easiest passages, making due reference to our grammar and dictionary. Having done this we shut up our books, and put our translations carefully by in our drawers. We then proceed to other business; perhaps to the carpenter's chest, or the garden tools. The next morning we take out our translations, and retranslate them into the best Greek we are able, which we compare with, and correct by the original text. This TRANSLATION and RETRANSLATION increasing gradually in quantity, we continue to practise, till we become masters of the language, never omitting a single day, how small so ever be the portion. It should be remembered, that, as we increase in knowledge, the version of one day is not retranslated till the interval of three or four days has elapsed, in order that the pupil may not translate by rote. By these means the language is learnt not only with greater facility, but to much greater perfection; for the scholar acquires a knowledge of the peculiar cast of the language, and the particular points in

which it differs from his own Another advantage attending this system of translation, is, that the pupil cannot suffer from the ignorance of his tutor, both of them having the best possible standard for their guide. Nor perhaps is it a matter of small importance that the tutor is improving himself, at the very time that he is instructing his pupil; and I am certain that the appearance only of studying one's-self, tends much to increase the love of study in youth. In addition to translating, we must not omit to mention the advantages which accrue, particularly to maturer minds, from READING and RECITING the works of the great masters. By this we imbibe not only a taste for their purity and elegance of diction, but frequently participate of their animation, and the fire of their genius. [Northmore.]

Let none despair of acquiring, not only a competent but a critical knowledge of language, at whatever age a taste for such studies may be imbibed. Julius Scaliger, a profound critic, knew not the letters of the Greek alphabet at the age of 40 years. Dr. Franklin learnt to speak French when upwards of seventy. Eugene Aram, without any assistance, learnt Latin, Greek, Hebrew, French, Chaldee, Arabic, and the Celtic.

THE ENGLISH LANGUAGE.

Whatever be the advantages, or defects of the English language, as it is our *own* language, it deserves a high degree of our study and attention, both with regard to the choice of words which we employ, and with regard to the syntax, or the arrangement of these words in a sentence. We know how much the Greeks and the Romans, in their most polished and flourishing times, cultivated their own tongues,

We know how much study both the French and the Italians, have bestowed on their's. Whatever knowledge may be acquired by the study of other languages, it can never be communicated with advantage, unless by such as can write and speak their own language *well*. Let the matter of an author be ever so good and useful, his compositions will always suffer in the public esteem, if his expression be deficient in purity and propriety. At the same time, the attainment of a correct and elegant style, is an object which demands application and labour. If any imagine they can catch it merely by the ear, or acquire it by a slight perusal of some of our good authors, they will find themselves much disappointed. The many errors, even in point of grammar, the many offences against purity of language, which are committed by writers who are far from being contemptible, demonstrate, that a careful study of the language is previously requisite, in all who aim at writing it properly. [Dr. Blair.] The APPLICATION OF A CHILD TO A DEAD LANGUAGE, BEFORE HE BE ACQUAINTED WITH HIS OWN, is a lamentable waste of time, and highly detrimental to the improvement of his mind. The general principles of grammar are common to all languages; a noun is the same in English, French, Latin, Greek, &c. The varieties of languages are easily acquired by observation and practice, when a preliminary knowledge of our own grammar is obtained. But, the comprehension of our native tongue, is not the only good preparative for the study of other languages. Some previous acquaintance with the general nature of things is necessary to the accomplishment of this end, in order that our literary progress may

not be obstructed merely by words. For, although it be useful to leave some difficulties in the way of a child, that he may exercise his mind in overcoming them, yet he must not be disgusted by too many or too great impediments. Our whole attention should consist in proportioning the difficulties to his powers, and in offering them to his consideration individually. If LATIN were made the primary object of a child's lessons, he would lose a vast portion of time in the study of grammar; he would be incapable of perceiving the beauties of that language, because he would not have acquired any previous knowledge. No benefit therefore could possibly accrue, from reading in the Latin tongue subjects which he could not understand in his own. But, by his becoming well acquainted with our best poets and prose writers, he will easily learn, independently of the number of ideas which he will gain thereby, the general rules of grammar; several examples will unfold them, and a proper application of others may be soon made without difficulty. Besides, he will acquire taste and judgment, and be well prepared to feel the beauties of a foreign tongue, when he begins to feel the beauties of his own. His knowledge being also extended and diversified, it will be found that the sole difficulty attendant on the study of Latin, consists in learning words; so that to obtain a just knowledge of things he must apply himself to such Latin authors only as are within the reach of his capacity, and whose writings he can comprehend with the same facility as if they were written in his native language. By this plan, he will easily acquire the Latin tongue, treasure up fresh knowledge as he advances, and experience no disgusts in the study of it.

Nothing can be more useless than to fatigue a child, by filling his memory with the rules of a language which he does not yet understand. For, of what advantage is the knowledge of all it's rules, if he be unable to apply them? We should wait, therefore, until reading has gradually enlightened his mind, and the task becomes not irksome to him. When he has studied his own language, we should anticipate the principal difference between the Latin and English syntax. His surprise in perceiving an unexpected difference, will excite his curiosity, and effectually remove all distaste. After this, and not before, we may devote a part of each day to Latin; but it ought never to be the first object of his studies. [H. R. Yorke.] The best English Grammars, and other Treatises on the English Language, are

Blanch Mercy's Introduction, 1*s*. Law.
An Examination Volume to the above, 2*s* 6*d*.
Knowles's English Grammar, 12mo. 1*s* 6*d* bound. Vernor.
Ash's Introduction, to Dr. Lowth's Grammar, 1*s*.
Dr. Lowth's English Grammar, 12mo. 1*s* 6*d* and 3*s* 6*d*.
Dr. Priestley's English Grammar, 12mo. Johnson.
Murray's English Grammar, 4*s*. Longman.
Murray's English Exercises, and Key, 5*s*
Robertson's Essay on Punctuation, 3*s*. Walter.
Elements of Orthoepy, by R. Nares.
Crombie's Etymology and Syntax, 8vo. 5*s* 6*d*. Johnson.
Tooke's Epea Pteroenta, or Diversions of Purley, 4to. vol. 1st and 2d. 3*l* 3*s* boards.
Harris's Hermes, 7*s* boards. Wingrave.
General Grammar, by Mess. Portroyal.

The Latin authors are possessed of uncommon excellence. One kind of excellence they possess which is not to be found in an equal degree in the writers of any other country: an exquisite skill in the use of language; a happy selection of words; a beautiful structure of phrase; a transparency of style; a precision by which they communicate the strongest sentiments in the directest form; in a word, every thing which relates to the most admirable polish of manner. Other writers have taken more licentious flights, and produced greater astonishment in their readers. Other writers have ventured more fearlessly into unexplored regions, and cropped those beauties which hang over the brink of the precipice of deformity. But it is the appropriate praise of the best Roman authors, that they scarcely present us with one idle and excrescent clause, that they continually convey their meaning in the choicest words. Their lines dwell upon our memory; their sentences have the force of maxims, every part vigorous, and seldom any thing which can be changed but for the worse. We wander in a scene where every thing is luxuriant, yet every thing vivid, graceful, and correct.

It is commonly said, that you may read the works of foreign authors in TRANSLATIONS. But the excellencies above enumerated are incapable of being transfused. A diffuse and voluminous author, whose merit consists chiefly in his thoughts, and little in the manner of attiring them, may be translated. But who can translate Horace? who endure to read the translation? Yet who is there, acquainted with him only through this medium, but listens with astonishment and incredulity to the encomiums he has re-

ceived from the hour his poems were produced? The Roman historians are the best which ever existed. The dramatic merit and the eloquence of LIVY; the profound philosophy of SALLUST; the rich and solemn pencil of TACITUS, all ages of the world will admire. Add to this, that the best ages of Rome afford the purest models of virtue which are any where to be met with. Mankind are too much inclined to lose sight of all which is heroic, magnanimous, and public-spirited. Modern ages have formed to themselves virtue, rather polished than sublime, which consists in petty courtesies, rather than in the tranquil grandeur of an elevated mind. It is by turning to Fabricius, and men like Fabricius, that we are brought to recollect what human nature is. Left to ourselves, we are apt to sink into effeminacy and apathy. It is by comparison only that we can enter into the philosophy of language. It is by comparison only that we can separate ideas, and the words by which those ideas are ordinarily conveyed. It is by collating one language with another, that we detect all the shades of meaning through the various inflections of words, and all the minuter degradations of sense which the same word suffers, as it shall happen to be connected with different topics.

HE WHO IS ACQUAINTED WITH ONLY ONE LANGUAGE, will probably always remain in some degree the slave of language. From the imperfectness of his knowledge, he will feel himself at one time seduced to say what he did not mean, and at another time will fall into errors of this sort without being aware of it. It is impossible he should understand the full force of words. He will sometimes produce ridicule, where he intended to produce passion. He will

search in vain for the hidden treasures of his native tongue. He will never be able to employ it in the most advantageous manner. He cannot be well acquainted with it's strength and weakness. He is uninformed respecting it's true genius and discriminating characteristics. But the man who is competent to, and exercised in the comparison of, languages, has attained to his proper elevation. Language is not his master, but he is the master of language. Things hold their just order in his mind; ideas, first, and then words. Words therefore are used by him as the means of communicating or giving permanence to his sentiments; and the whole magazine of his native tongue is subjected at his feet. Latin is a language which will furnish us with the etymology of many of our own words; but it has perhaps peculiar recommendations as a praxis in the habits of investigation and analysis. It's words undergo an uncommon number of variations and inflexions. These inflexions are more philosophically appropriated, and more distinct in their meaning, than the inflexions of any language of a more ancient date. As the words in Latin composition are not arranged in a philosophical or natural order, the mind is obliged to exert itself to disentangle the chaos, and is compelled to yield an unintermitted attention to the inflexions. It is therefore probable that the philosophy of language is best acquired by studying this language. Practice is superior to theory; and this science will perhaps be more successfully learned, and more deeply imprinted, by the perusal of Virgil and Horace, than by reading a thousand treatises on universal grammar. Example seems to correspond to what is here stated. Few men have written English with force

and propriety, who have been wholly unacquainted with the learned languages. Our finest writers and speakers have been men who amused themselves during the whole of their lives with the perusal of the classics. Nothing is generally more easy than to discover by his style whether a man has been deprived of the advantages of a literary education. He who has not been accustomed to refine on words; and discriminate their shades of meaning, will think and reason after a very inaccurate and slovenly manner.

TWO QUALITIES are especially NECESSARY TO ANY CONSIDERABLE IMPROVEMENT OF HUMAN UNDERSTANDING; an ardent temper, and a habit of thinking with precision and order. The study of the Latin language is particularly conducive to the production of the last of these qualities. In this respect the study of Latin and of GEOMETRY might perhaps be recommended for a similar reason. In the study of language and it's inflexions, all is in order. Every thing is subjected to the most inflexible laws. The mind therefore which is accustomed to it, acquires habits of order, and of regarding things in a state of clearness, discrimination, and arrangement.

THE DISCIPLINE OF MIND, here described, is of inestimable value. He who is not initiated in the practice of close investigation is constantly exposed to the danger of being deceived. His opinions have no standard, but are entirely at the mercy of his age, his country, the books he chances to read, or the company he happens to frequent. His mind is a wilderness. It may contain excellent materials, but they are of no use. He is unable to regulate his mind, and sails at the mercy of every breath of accident or caprice. Such a person is ordinarily found incapa-

ble of application or preseverance. All talent may perhaps be affirmed to consist of analysis and dissection, the turning a thing on all sides, and examining it in all it's variety of views. An ordinary man sees an object just as it happens to be presented to him, and sees no more. But a man of genius takes it to pieces, enquires into it's cause and effects, remarks it's internal structure, and considers what would have been the result, if it's members had been combined in a different way, or subjected to different influences. The man of genius gains a whole magazine of thoughts, where the ordinary man has received one idea; and his powers are multiplied in proportion to the number of ideas on which they are to be employed. Now there is perhaps nothing which contributes more eminently to this subtilizing and multiplication of mind, than an attention to the STRUCTURE OF LANGUAGE. Let it be taken for granted that the above arguments sufficiently establish the utility of classical learning; it remains to be determined whether it be necessary that it should form a part of the education of youth. It may be alleged, that, if it be a desirable acquisition, it may with more propriety be made when a person is arrived at years of discretion, that it will then be made with less expense of labour and time, that the period of youth ought not to be burdened with so vexatious a task, and that our early years may be more advantageously spent in acquiring the knowledge of things, than of words. In answer to these objections it may be remarked, that it is not certain that, if the acquisition of the rudiments of classical learning be deferred to our riper years, it will ever be made. It will require strong inclination and considerable lei-

sure. A few active and determined spirits will surmount the difficulty; but many who would derive great benefit from the acquisition, will certainly never arrive at it. The age of youth seems particularly adapted to the learning of words. The judgment is then small, but the memory is retentive. In our riper years we remember passions, facts, and arguments; but it is for the most part in youth that we retain the very words in which they are conveyed. Youth easily contents itself with this employment, especially where it is not inforced with particular severity. Acquisitions which are disgustful in riper years, are often found to afford to young persons no contemptible amusement. It is not perhaps true that, in teaching languages to youth, we are imposing on them an unnecessary burden. If we would produce right habits in the mind, it *must* be employed. Our early years must not be spent in lethargic indolence. An active maturity must be preceded by a busy childhood. It has often been said, that CLASSICAL LEARNING is an excellent accomplishment in men devoted to letters, but that it is ridiculous, in parents whose children are destined to more ordinary occupations, to desire to give them a superficial acquaintance with Latin, which in the sequel will infallibly fall into neglect. A conclusion opposite to this is dictated by the preceding reflexions. We can never foresee the future destination and propensities of our children; yet, no portion of classical instruction, however small, need be wholly lost. Some refinement of mind, some clearness of thinking, will almost certainly result from grammatical studies. Tho' the language itself should ever after be neglected, some portion of a general science has thus been

acquired, which can scarcely be forgotten. Tho' our children should be destined to the *humblest* occupation, that does not seem to be a sufficient reason for our denying them the acquisition of *some* of the most fundamental documents of human understanding. [Godwin's Enquirer.]

The following METHOD OF TEACHING LATIN, recommended by R. L. Edgeworth, F. R. S., appears exceedingly simple, natural, and pleasing. "When children have by gentle degrees, and by short and clear conversations, been initiated in general grammar, and familiarised to it's technical terms, the first page of tremendous Lily will lose much of it's horror. It is taken for granted, that the pupil can read and understand English, and that he has been accustomed to employ a dictionary. He may now proceed to translate from some easy book, a few short sentences: the first word will probably be an adverb or conjunction; either of them may be readily found in the Latin dictionary, and the young scholar will exult in having translated one word of Latin; but the next word, a substantive or verb, perhaps will elude his search. Now the grammar may be produced, and something of the various terminations of a noun may be explained. If *musam* be searched for in the dictionary, it cannot be found, but *musa* catches the eye, and with the assistance of the grammar it may be shewn, that the meaning of words may be discovered by the united helps of the dictionary and grammar. After some days patient continuation of this exercise, the use of the grammar, and of it's uncouth collection of words and syllables, will be apparent to the pupil; he will perceive that the grammar is a sort of appendix to the dictionary. The grammatical formulæ

may then, by gentle degrees, be committed to memory; and when once got by heart, they should be assiduously preserved in the recollection. After the preparation which we have recommended, the singular number of a declension will be learnt in a few minutes, by a child of ordinary capacity, and after two or three days repetition, the plural number may be added. The whole of the first declension should be well fixed in the memory before a second be attempted. During this process a few words at every lesson may be translated from Latin to English, and such nouns as are of the first declension may be compared with *musa*, and may be declined according to the same form. Tedious as this method may appear, it will in the end be found expeditious. Omitting some of the theoretic or didactic part of the grammar, which should only be read, and which may be explained with care and patience, the whole of the declensions, pronouns, conjugations, the list of prepositions, and conjunctions, interjections, some adverbs, the concords, the common rules of syntax, may be comprised with sufficient repetitions in about two or three hundred lessons of ten minutes each: that is to say, ten minutes application of the scholar in the presence of the teacher. A young boy should never be set to learn a lesson by heart when alone. Forty hours! Is this tedious? If you be afraid of losing time, begin a few months earlier; but begin when you will, forty hours is surely no great waste of time; the whole, or even half of this short time, is not spent in the labour of getting jargon by rote; each day some slight advance is made in the knowledge of words, and in the knowledge of their combinations. What we insist on is, that *nothing be done*

to disgust the pupil: steady perseverance, with uniform gentleness, will induce habit, and nothing should ever interrupt the regular return of the daily lesson. If absence, business, illness, or any other cause, prevent the attendance of the teacher, a substitute must be appointed; the idea of relaxation on Sunday, or a holiday, should never be permitted. In most public seminaries above one third, in some nearly one half, of the year is permitted to idleness: it is the comparison between severe labour and dissipation which renders learning hateful. Johnson is made to say, by one of his female biographers, that no child loves the person who teaches him Latin; yet the writer would not take all the doctor's fame, and all the lady's wit and riches, in exchange for the hourly, unfeigned, unremitting friendship, which he enjoys with a son who had no other master than his father. So far from being laborious or troublesome, he has found it an agreeable employment to instruct his children in grammar and the learned languages. In the midst of a variety of other occupations, half an hour every morning for many years, during the time of dressing, has been allotted to the instruction of boys of different ages in languages, and no other time has been spent in this employment." It has been objected, that a classical education loses time in acquiring words only, when ideas ought to be acquired. This objection (tho' in a great measure unjust) would certainly be without any colour of reason, if a plan could be proposed for uniting both these purposes; if by A PROPER CHOICE OF BOOKS we could contrive to store the mind at different periods with such useful, moral ideas as are adapted to it's capacity. The first branch of science which youth is capable of

comprehending appears to be HISTORY. On the knowledge of facts, all moral reasoning must depend; and facts learned in youth are certainly better retained than those which are acquired at any succeeding period. Young boys are most interested in narrative (indeed there is hardly any other kind of composition which can engage them); and I have generally found them more delighted with true history and biography, if not prolix, than with poetry or novels. The tales of love, and the minutiæ of private life, do not arrest their attention so much as the adventures of heroes, and the vicissitudes of war. Now although learning be a business rather than an amusement, certainly the more acceptable it can be made to the pupils, the better. On these principles, therefore, I would venture to deviate a little from the common order of school-books, which schoolmasters are more anxious to select for the purity of the Latin, than for any real instruction or entertainment they contain. I would not be understood to insinuate, that the acquisition of the language, in the most perfect manner, is not a primary object; but I am of opinion "that at a time when books are read only to exemplify grammatical rules, purity and elegance are not so much required, as when the scholar is more advanced." The initiatory books, I apprehend, have little influence in forming the taste; before that effect can take place it is necessary to be master of the rudiments, to read the language with ease, and to be able to consider it with something of a critical eye. It may please the vanity of a parent to be told, that his boy is reading Virgil or Ovid; and it may answer the master's purpose, in a pecuniary view, to encourage this absurd vanity; but in the mean time

the real interest of the pupil is sacrificed. For what can be more ridiculous, than to involve a child, who is yet unacquainted with the literal meaning of words, in all the obscurities of figurative and poetic diction; and, before he has acquired any ideas on *common* things, to expect that he should feel and admire the highest efforts of the human imagination?

The BOOKS which I would recommend as proper to initiate children in the learned languages, should be plain prose, simple, easy to be construed, and dispensing such knowledge as is adapted to their capacities. I would lead them by just gradations from unadorned language, and plain fact, to elegance of style, elevation of thought, and more abstract sentiment. After some very easy Latin, just sufficient to shew them the nature of construing, I think *Eutropius* the most proper book. It is an abridgment of perhaps the most important series of events which the annals of the globe can produce; it is one of the easiest books to read, and the style is clear and perspicuous. After Eutropius, the young scholar may have an excellent taste of biography in the lives of *Cornelius Nepos*, which, in point of difficulty, is properly the next step above Eutropius. *Justin* may be read with the greatest advantage after the other two: he is not remarkable for the beauty or elegance of his style; but he collects so many useful facts in the history of mankind, and is, as I can testify from experience, so delightful a book to boys, that the advantages to be derived from the perusal of him infinitely counterbalances this objection. If the pupils cannot go through the whole of these authors, the parts which they read may be chosen so as to connect together, and afford them a general view of the pro-

gress and termination of the principal states of antiquity. Let them next read the most interesting parts of *Cæsar* and *Sallust*, and some of *Cicero's* orations. A good set of the ANCIENT MAPS ought to be made use of while they are reading history; and thus GEOGRAPHY will be insensibly acquired, and more firmly implanted, than by any other process.

Until they can construe such Latin as *Cæsar's Commentaries* tolerably fluently, without the aid of a dictionary, and have gone at least once through a set of the common school *exercises*, such as *Bailey's*, no other language, not even Greek, should interfere with the Latin; otherwise the memory will be confused by the different grammars. But by the time they have finished the course of reading already specified, it is presumed they will be capable of understanding the study of GREEK. Their minds also will now be matured, and sufficiently cultivated to relish the charms of poetry, of which the *Æneid* is the chastest and most captivating specimen. To the discretion of the master it may be left, how much of the Æneid can be read at school with advantage. Some of the moral Odes, all the unexceptionable satires, and Epistles of *Horace* may follow, and a few of the Satires of *Juvenal;* varying occasionally the course of their studies by an oration of *Tully*, the *Cato Major*, the *Lælius*, or the *Offices*. *Ovid* and *Terence* I will venture to proscribe; the former, because he inculcates licenciousness; the latter, knavery. I know no spirit sooner caught by boys, than that little tricking disposition, that spirit of low cunning, which may be learned from some parts of this author. In the Comedies of Terence, the father is often a fantastic or an avaricious fool; the son a profligate;

and the servant, who is the cream of the jest, a complete villain. The purity of his Latin, and the delicacy of his style, will not, in my estimation, compensate for the danger which is incurred by the imitative faculties of youth. As for Ovid, there is another objection against him, for he corrupts the taste as well as the morals; some part of the *Metamorphoses* may, however, be read with advantage. [Gregory's Essays.]

BOYS OUGHT TO READ PROSE WELL BEFORE THEY MEDDLE WITH THE POETS.

The former has visibly so much the advantage of the latter, with respect to perspicuity and plainness of style, that I cannot but wonder how the latter came to take place of the former, in the common method of the schools. This looks something like teaching young children to stand upon their hands, before they know how to make use of their legs. Prose is necessary to teach them a proper Latin style; for the reading of the poets can do them no kindness in this respect, but rather much hurt, if they be not first well acquainted with prose. The style of poetry is so remote from the ordinary manner of expression, that to imitate it in prose, would be the most ridiculous thing in the world; and he would be sure to excite laughter, who should pretend to write a history in the strain of Virgil's Æneid, or Horace's Lyrics. To prevent therefore their confounding those two different styles, it will be necessary to make them read the historians well in the first place: by so doing, they will learn the genuine and proper signification of words, and use them accordingly: they will not be misled by the figurative use of words, phraseology, and forms of construction proper only for poetry; nor need they fear to imitate the language of

their authors; whereas, in the reading of the poets, the case would be quite otherwise; there they could borrow nothing, without rendering their style very bombastic and ridiculous. [Clarke's Essay on Education, 1730.] The author of "*Stemmata Latinitatis*" has conferred an essential service on the public; but still there is wanting a DICTIONARY for schools, in which elegant and proper English might be substituted for the barbarous translations now in use. Such a dictionary could not be compiled, we think, without an attention to the course of books which are most commonly used in schools. The first meanings given in the dictionary should suit the first authors which a boy reads; this may probably be a remote or metaphoric meaning: then the radical word should be mentioned, and it would not cost a master any great trouble to trace the genealogy of words to the parent stock. *Cordery* is a collection of such mean sentences, and uninstructive dialogue, as to be totally unfit for boys. *Commenius's* "Visible World displayed" is far superior, and might, with proper alterations and better prints, become a valuable *English* school-book. Both these works were intended for countries where the Latin language was commonly spoken, and consequently they are filled with the terms necessary for domestic life and conversation: for this very reason they are not good introductions to the classics. Selections from *Bailey's Phædrus* will be proper for young beginners on account of the glossary. We prefer this mode of assisting them with GLOSSARIES to the use of translations, because they do not induce indolent habits, and yet they prevent the pupil from having unnecessary labour. TRANSLATIONS always give the pupil

more trouble in the end, than they save in the beginning. The glossary to Bailey's Phœdrus, which we have just mentioned, needs much to be modernized, and the language requires to be improved. Mr. Valpy's *Select Sentences* would be far more useful if they had a glossary annexed. As they are, they will, however, be useful after Phœdrus. *Ovid's Metamorphoses*, with all it's monstrous faults, appears to be the best introduction to the Latin classics, and to heathen mythology. *Norris's Ovid* may be safely put into the hands of children, as it is a selection of the least exceptionable fables. *Cornelius Nepos*, a crabbed book, but useful from it's brevity, and from it's being a proper introduction to Grecian and Roman history, may be read nearly at the same time with Ovid's Metamorphoses. After Ovid the pupil may begin *Virgil*, postponing some of the Eclogues, and all the Georgics. [Mr. R. L. Edgeworth.]

To WRITE EXERCISES IN LATIN appears essentially necessary to grammatical perfection, and should commence as soon as the pupil has gone through the syntax. I do not feel convinced of the propriety or advantage of COMPOSING IN VERSE. That several excellent writers had been accustomed to write LATIN VERSES in their youth, is far from amounting to a proof in it's favour, because there is great probability, that those men would have excelled, whether they had written verses at school or not. That to write in verse facilitates and improves our prose, I think admits of dispute. I am sure it cannot answer the end of accustoming the student to perspicuity and precision, or of perfecting him in grammar; and I apprehend it will rather serve to induce a loose and vicious mode of composition, and lead him to at-

tend more to sound than sense. It cannot be denied, that this practice takes up much more time than a common exercise; and if it answer no particular purpose, why waste that time, which might be more usefully employed in the acquisition of ideas? The very mention of *stringing words together without order or meaning*, which is always the commencement, and too often the conclusion, of school versification, implies something ridiculous if not pernicious. But I will grant that a genius for poetry may receive some improvement from composing in verse when young; whether that be a desirable consequence or not, those who are parents must determine. How few poets are so happy as to succeed! and even when successful, how barren, how uncertain are the rewards of genius! The enthusiasm of poetry incapacitates us for most other employments, nor is the unsuccessful adventurer easily reduced to his sober senses: he contends in the face of poverty, accompanied with contempt; and pursues his itch of scribbling through innumerable disappointments, without even the airy premium of applause. I have heard it urged further, in defence of these poetic exercises, that they teach boys quantity and pronunciation. But surely they never can be necessary on this account, if the master be careful from the first to accustom the learner to a right pronunciation; and were not this sufficient, the end would be fully answered by a practice, which I think as salutary as the other is pernicious; I mean that of COMMITTING TO MEMORY SOME OF THE MORAL PASSAGES OF VIRGIL, HORACE, AND THE BEST OF THE POETS. This will serve at once to furnish the mind with words and with ideas; and will implant precepts in the heart,

which may be useful through all the different periods of life. If it cannot impart taste, it will improve it. It will infix in the mind the best rules of grammar in indeliable characters. [Gregory's Essays.]

It was with much regret that the compiler met with the following illiberal reflections by the enlightened and ingenious Dr. Knox. "Some writers on the subject of education have expressed themselves against the general practice of composing LATIN VERSE at schools, with a degree of acrimony, which has led their readers to conclude, that they themselves were ignorant of the art, and without a taste for it's beauties. I imagine, too, that some of them never had a truly classical education at a public school, or were members of either English university." Liberal Education, page 65, edit. 1783. Again, "Such objections appear very plausible to illiterate persons, and those very many who know not what a classical education means, or what advantages it tends to produce! Page 68. In the same work, page 284, Dr, Knox acknowledges, that Mr. Locke, who wrote decidedly against boys making verses at school, was a student of Christ-church-College, Oxford; and wrote there some Latin verses addressed to Cromwell. But he also remarks, that "Locke was led to differ from others on the subject of education from a warmth of reforming spirit." Those assertions do not appear well founded, for Locke produced his "Thoughts on Education" at the age of 58. It might therefore be said with greater plausibility, that his decisions on this subject, were the result of much experience, mature judgment, and cool discrimination.

VALUABLE LATIN SCHOOL-BOOKS.

Cary's Skeleton of the Latin Accidence, *1s* plain. Longman.

The Eton Introduction to Latin Grammar, with Additions by Dr. Mavor, *2s 6d* bound. Lackington.

Progressive Exercises adapted to the Eton Accidence, with an easy Method of teaching Boys to construe, &c. 12mo. *2s 6d* stitched. Sael.

Holmes's Latin Grammar, *1s 6d.*

Ward's Edition of Lily's Grammar, *2s.*

Ward's Accidence improved by Owen, *2s.* Lowndes.

Portroyal's Latin Grammar, by Nugent, 2 vol. 8vo. *18s* bds. Wingrave.

Ellis's Exercises, *2s 6d.*

Valpy's Exercises.

Tocquot's Latin Scholar's Guide; or Clarke and Turner's Latin Exercises corrected, 8vo. 460 pages, *10s 6d* bound. Dulau.

Valpy's Latin Dialogues.

Lange's Easy Latin Conversations, *2s.* Mawman.

Selectæ e Profanis Scriptoribus Historiæ, *3s.*

Selectæ e veteri Test. Hist. *2s.*

Mair's Tyro's Dictionary; containing the more usual Primitives, in the Order of the Parts of Speech, with Lists of the Derivatives and Compounds; designed to introduce a general acquaintance with the structure of the language and prepare youth for the Use of a larger Dictionary, 8vo. Kincaid, Edin. Johnson, London.

Tyronis Thesaurus: or Entick's Latin English Dictionary by Crakelt, *5s* bound. Mawman.

Adam's compendious Dictionary of the Latin Tongue, 8vo. *12s* bound. Cadell.

Morrell's Abridgment of Ainsworth's Dictionary, 8vo. *13s* bound.

Ainsworth's Dictionary, by Morell, 4to.

Salmon's Stemmata Latinitatis; or Etymological Dictionary, wherein the whole Mechanism of the Latin Tongue is methodically and conspicuously exhibited, 4to. *1l 11s 6d* bds.

THE GREEK LANGUAGE.

The assertion will not perhaps be liable to be controverted by those, who are best acquainted with such subjects, and are best qualified to make extensive and just comparisons, if it be said that the Greek claims the superiority over all other languages. In it's numerous modes of expression there is precision without obscurity, and copiousness without redundance. It owes the former to the various and diversified inflections of it's words, and the latter to it's great number of derivatives. In it's general structure and formation, a proper regard is paid to the ear, as well as to the understanding; for it's energy and strength are not more striking than it's harmony. The strictness of it's rules does not impose too much restraint upon it's expressions, and it's grammatical system is in every part exact and complete. [See Lord Monboddo on the Origin of Languages, vol. iv. page 25.] From a short view of it's history and characteristics, it will be evident, that this language deserves to be held up as a perfect model of expression, and that it fully justifies the praise of those scholars and critics, who have celebrated it's excellence in proportion as they have enjoy'd it's beauties, and derived taste, improvement, and pleasure, from the perusal of it's incomparable writers. [Mr. Kett's Elements of General Knowledge.] Greek is worth the pains of learning, merely as a language; and I question whether any man can be an adequate judge of the structure, force, and harmony of language, who is totally ignorant of it. The true principles of taste are to be imbibed in their greatest perfection from the Greek writers, whose chastity, perspicuity, and elegance, have never been excelled,

and very seldom equalled. In teaching Greek, the most proper book to commence with is certainly one of the Gospels. I would prefer St. Matthew's, because I think it is written in a more agreeable and entertaining manner than that of St. John, which is usually the first book. Of the New Testament, Matthew and Luke will be quite sufficient. After these I would recommend some easy prose; perhaps the Picture of Cebes would not be found too difficult. A few of the Odes of Anacreon, if selected with judgment, may be read. My predilection for History inclines me to recommend as much of Herodotus as may conveniently be read. It is the most entertaining book I am acquainted with; and much solid instruction may, on the whole, be collected from it. The style is simple and beautiful, with this additional circumstance in it's favour, that it is the best introduction to Homer. Some schoolmasters may prefer the Cyropædia of Xenophon, which is an excellent book, if the boys do not think it prolix. It is almost needless to mention, that the Anabasis is the best of all that author's works. After as much of Homer as may be thought expedient, it may be of use to dip a little into the Orations of Isocrates, as introductory to Demosthenes, who must by no means be neglected. Of the Manual of Epictetus the master may, if he pleases, make considerable advantage, by taking occasion to explain from it the moral philosophy of the Stoics. Thucydides, as well as Livy and Tacitus, the higher poets and philosophers, must, I fear, be reserved for the university; as no school class can be expected to go through a greater number of books than those which I have already specified. By pursuing this plan of read-

ING, I am persuaded the student would reap much more useful knowledge, than by the jumbled, unsystematic method commonly pursued in schools. What, perhaps, he would be most deficient in, would be the heathen mythology, of the great advantage of which I must confess myself ignorant. In return, he would be master of all the leading facts in the history of mankind; and if history be to ethics what experiment is to physics, he would have laid the best foundation of moral reasoning. None of the advantages of classical learning, in respect to the improvement of taste, would be lost by this course of study; and perhaps the style which would be formed from the authors I have recommended, would be preferable to the prettinesses which are acquired from reading poetry; being formed on the best models of that manly eloquence, which is the proper associate and embellishment of virtuous principles. I have omitted entering into a detail of the manner in which I would have the RUDIMENTS taught, because I do not in this respect materially differ from the common practice of schools. Before a boy be put to construe, he should be well grounded in the Accidence, perfectly master of the declensions of nouns and verbs, as well as the rules for determining the genders, and the formation of the tenses. But I do not think there is an absolute necessity, previous to the reading of any author, to overcharge his memory with a multitude of Syntax Rules, of the use and application of which he must be totally ignorant. The concords, and a few of the principal rules, will be quite enough for him when he begins to construe. He must afterwards continue to get off a portion of the other rules every day, and must be well exercised in the gram-

mar during the whole of his progress. I agree with Mr. Knox, that to teach wholly by TRANSLATIONS is pernicious. But I must observe, that if with the first and second books which a child is put to construe, no translation be made use of, the master himself must be in the place of a translation; or the pupil, must, at the expense of some of his pocket money, apply to his school-fellows. It is impossible, on the first efforts to construe, to proceed without some guide; or to use a dictionary with that ease and dexterity which are essential to profit. To allow them the assistance of a translation at first, and before they have acquired a little stock of words, is more suitable to the progressive powers of the human mind. I grant there will be some difficulty to be surmounted when they first lay aside the translation; but this will be nothing like so discouraging as the gloomy prospect of entering on a language totally unknown, and being obliged to consult a dictionary for every word. [Gregory's Essays.] The modern practice of TEACHING GREEK THROUGH THE MEDIUM OF LATIN appears to me highly erroneous. It not only retards the progress of a scholar, but it renders the idioms of both languages confused; and the beauty of the article, and some of the tenses, independent of other considerations, is thus entirely lost. The labours of literary men cannot be directed to a more useful purpose, than the compilation of dictionaries and grammars in the Greek and Vernacular tongues. [Nothmore.]

The following is a list of the best introductory books.

Holmes's Greek Grammar, 2*s* 6*d*.

Holmes's Key to the Latin and Greek Grammars, 1*s* 6*d*. 1739.

Bell's Greek Grammar for the Use of those who have not been

taught Latin, 5th edit. 12mo 3*s* 6*d*. bound. Richardsons.

Jones's Grammar of the Greek Language, on a new and improved Plan, in English and Greek, 12mo. 6*s* bds. Longman.

Portroyal's Greek Grammar and Primatives, by Nugent, 3 vol. 8vo.

Portroyal's Primatives of the Greek Tongue, by Salmon, 8vo. 8*s* bound.

Huntingford's Introduction to Writing Greek, 2 parts, 5*s*.

Parkhurst's Greek and English Lexicon to the New Testament, 8vo. large paper, 1*l* 5*s* bds. 1804.

Schrevelii Lexicon, particularly adapted to the Greek Testament and Homer, 8vo. 10*s* 6*d* bound.

Hederici Lexicon Græcum Manuale, corrected and enlarged by Taylor 1*l* 12*s* bds.

Suidæ Lexicon Græce et Latine, a Kuster, 3 vol. folio, Cantab. 1705.

Foster's Treatise on Accent and Quantity, and Greek Accents, 8vo. 6*s*. bds.

Horsley's Essay on Greek Prosody, 8vo. 4*s*.

CLASSICAL LEARNING.

To the objection, that too much time is lost in learning the *words* of the sentiments which we might obtain by means of TRANSLATIONS, this plain answer may be given, that a person can never learn a language, without adding to the stock of his ideas; and that the better the language is, (and where shall we find any equal to the Greek and Latin?) the more correct will be the judgment, and the more vigorous the perceptions of the learner. The learned tongues form at once, even considered merely in their structure, the best code of laws for taste, and the best models for logical reasoning and argument. No one who can read the classics, would exchange the fruit of the time spent upon them for any other attainment which his earlier years could have made. [Edin. Rev. iii. 351.] The Earl of Chatham says to

his nephew, "I rejoice to hear that you have begun Homer's Iliad; and have made great progress in Virgil; I hope you taste and love these authors particularly. You cannot read them too much; they are not only the two greatest poets, but they contain the finest lessons for your age to imbibe: lessons of honour, courage, disinterestedness, love of truth, command of temper, gentleness of behaviour, humanity, and in one word, virtue, in it's true signification. Go on, my dear nephew, and drink as deep as you can of these divine springs: the pleasure of the draught is equal at least to the prodigious advantages of it to the heart and morals. [Letters to T. Pitt, esq. afterwards Lord Camelford, p. 6.]

Tho' the attainment of classical learning, should be open to every one desirous of perceiving it's charms, yet the same COURSE OF STUDIES cannot be proper for the lawyer, the divine, the physician, the soldier, the sailor, the merchant and the mechanic; and therefore, some other mode of instruction should be devised, different books read, and different exercises performed, in order to render youth competent to engage in their several spheres of active life, with credit to themselves, and profit to the community. The present system of education is distributed like a quack medicine, in equal proportions to all constitutions, and in all disorders; it was framed in times of popery and arbitrary power; an age when knowledge only began to dawn, after that long night which darkened all efforts of genius, and eclipsed with clouds of barbarous sophistry, the luminous productions of Greece and Rome. But what cannot fail to excite our admiration and pity at the obstinacy of established prejudices, it has subsisted for

three centuries, unaltered by the revolutions which have taken place, in the religious, political, and moral government of mankind, as well as in their manners, customs, and opinions. Four capital defects are to be found in the present mode of instruction. The first is that THE DIVINE AND MECHANIC ARE EDUCATED ALIKE, not merely in those elementary parts of knowledge, which are as proper for the latter to be taught as the former; but in parts which are necessary to the one and loss of time to the other; in languages which the divine should not only fully comprehend and appreciate, but which to the mechanic are of no use whatever. From this corruption of true principles, we assign names to persons, who are very often not entitled to them. We call a divine, one who has taken his bachelor's or master's degree; a counsellor, one who has eaten commons during twelve terms in one of the Inns of Court, and paid his fees; a physician, one who has observed certain trifling forms, and taken a degree in one of our universities; a colonel in the army, one who has just left school, perhaps may be yet at school, and has given four or five thousand pounds for the honour of his rank, and the pleasure of wearing a red coat; and lastly, a legislator, is one who has, (I was going to say *purchased)* a seat in the House of Commons. Latin and Greek are esteemed sufficient for all these purposes, as if all human knowledge were concentred in these two dead languages, in which no one ever thinks, writes, or converses. The second defect consists in the absurd employment of a great portion of time in WRITING EXERCISES. Compositions of this kind require invention and judgment; it is therefore impossible for boys to execute them

when neither the storehouse of memory is supplied with materials, the understanding ripened by habits of reflection, nor the taste formed by rules of criticism, and the perusal of the best authors. The third is the ridiculous custom of FORCING ALL TO BE POETS IN DESPITE OF NATURE, AND OF REASON. Every boy of a class, is obliged to write the same number of LATIN VERSES, notwithstanding the differences, in their genius and capacity. The fourth defect is very material, because it's tendency is to damp all spirit of emulation. Boys are arranged in CLASSES according to their different standing, and remain the *same length of time*, in the same class. From this pernicious practice, it follows, either that those of the quickest parts must be retarded in their progress by waiting for those of the slowest, or those of the slowest must be compelled to keep pace with the quickest, which is impossible, and must induce a state of absolute ignorance. From all these circumstances, the master is obliged, in order to avoid the appearance of partiality, to act towards all by one general rule. And, as the salaries to masters of grammar schools are frequently low, it is absolutely out of their power to deviate from this practice, by dividing with able assistants the objects of public instruction. It is a serious blemish in the character of some parents, that they literally give larger wages to the men who train their dogs and horses, than those who are to form the minds of their children, to good or evil, to happiness or misery. It is a shame that opera-dancers, singers, mimics, and buffoons, riot in wealth, while the learned preceptor, languishes, in the midst of a laborious employment, in obscurity, and often in poverty. [Yorke.] There is yet wanting in

different languages, INITIATORY BOOKS, containing physical facts, none of which would be dry and uninteresting. Natural History and Philosophy, in all their branches, even tho' they were superficial, would be of much greater use in every situation in life, than an intimacy with poetic flights of imagination, and all the lumber of the heathen mythology, the perusal of which affords but selfish, momentary, and insulated pleasures. Young people remember facts much more readily than sublime metaphor, or laboured sentiment. [See Stevenson's "Remarks on the inferior Utility of Classical Learning," 8vo. 36 pages. Symonds, 1796.] Tho' I particularly recommend classical learning, I do not recommend it exclusively. I think it ought it claim the earliest attention, and to form *the foundation;* because no other learning contributes so much to open and and to polish the mind. After this polish and expansion are acquired, and this foundation laid, I recommend an attention to the sciences, to natural history and experimental philosophy, to botany, to chemistry, to painting, to sculpture, to architecture, to mechanical works, and in general to all the productions of human ingenuity. A capacious mind will view the universe, and all which it contains, as one vast volume laid before it for perusal. Philology *alone* is comparatively a confined, tho' elegant attainment. [Dr. Knox.] For Accounts of the various Editions of the Classics, see

Dibdin's Introduction to the Knowledge of rare and valuable Editions of the Greek and Roman Classics, small 8vo. 3*s* 6*d* boards. Dyer. Or,

A Bibliographical Dictionary; containing a Chronological Account, alphabetically arranged, of the most curious,

scarce, useful, and important Books in all Departments of Literature, which have been printed in Latin, Greek, Coptic, Hebrew, &c. &c. 7 vol. 12mo. 2*l* 2*s* boards. Baynes.

THE FRENCH LANGUAGE.

When the pupil has been initiated in Greek and Latin, he should be taught French. This is the order in which the languages have prevailed in Europe. After the destruction of the Roman empire, and when letters were revived, the French were the first who detached their language from the Latin. French became not only the instrument of conversation, but in a great degree the language of jurisprudence, politics, and philosophy. The first rise and progress of the arts and of learning in Europe, should be read in Latin and French, and a general view should be given to the pupil of all civil and literary transactions, till the universal prevalence of the Cartesian philosophy, and the general use of the French language. While the pupil is pursuing this business, he might be instructed in the principal events of ecclesiastical history; particularly the rise and influence of the papal authority, which he would find to have had great weight in almost every measure of Europe for many centuries. The pupil would in this manner be sufficiently acquainted with those languages which are more immediately connected with the arts and philosophy which prevailed in the world previous to their introduction in England. A judicious method of teaching them would include a general acquaintance with the knowledge of former times, and very naturally lead to the English language. They may be considered as several streams conveying their waters into one channel, for the benefit and improvement of the world. I do not mean to derogate from any of the other modern languages; they may be ex-

pedient and agreeable in many cases, but they have never been the general languages of learning, and are therefore not so important as those already mentioned. [Rev. D. Williams.] The best Grammars, Dictionaries, and introductory works are as follow.

Blanch Mercy's Introduction to Wailly's Grammar, 2 vol. 12mo. 4*s*. Baldwyns.

Wailly's Principles de la Langue Francois, à Paris. 4*s*. relie.

Henry's Guide from the English Language to the French, or a French Grammar; wherein those Cases only are treated, on which the two Syntaxes do not agree; and the Rules are particularly adapted to the Genius of the English Language, 12mo, 3*s* bound. Dulau.

Chambaud's Grammar, 8vo. 5*s* bound.

Chambaud's Vocabulary.

Chambaud's Exercises, by Des Carrieres, 2*s* 6*d*.

Voisin's Key to Chambaud's Exercises, 4*s* 6*d*. Longman.

Levizac's French Grammar, 4*s* bound.

Salmon's Complete System of the French Language, 5*s* 6*d* boards. Elmsley.

Des Carrieres' French Idiomatical Phrases, with a Vocabulary, 12mo. 2*s* bound. Payne.

Des Carrieres' Grammatical Institutes. Part 1, a Guide to French Pronunciation. 12mo.

Juigné's Table of French Verbs, on the side of a Sheet. Dulau,

Perrin's Chart shewing the Gender of every Noun, 1s. Law.

Wanastrocht's Recueil Choisi, 3*s* 6*d*. bound. Johnson.

Tocquot's Pocket French Dictionary, 18mo. Dulau.

L' Abbe Tardy's Pronouncing and Explanatory Dictionary, in French and English, 12mo.

Boyer's French Dictionary, 8vo. 12*s* bound.

Chambaud's Dictionary, by Carrieres, 2 vol, 4to. 4*l* 4*s*. bds.

OF LEARNING TO SPEAK A FOREIGN LANGUAGE.

To speak with fluency and correctness a language different from our own, in sound and articulation, particularly if that difference be great, is an acquisition almost entirely confined to the period of early

youth. This observation occured to me during a tour through Wales. I observed that all those Welshmen who spoke our language well, had learnt it when very young; and when this was not the case, they were cautious of speaking it, conscious, perhaps, of their bad articulation. Every Englishman knows that a Welshman says, Cot pless you, for God bless you. This is more or less the case in all languages, and may be accounted for as well from habit, as the structure of the organs of voice. These, like most other parts of the human frame, become more rigid by age; hence, being once formed to a certain uniform articulation, they are with much difficulty estranged from it. If, therefore, through any extraneous causes, it be necessary that my pupil should speak a foreign language fluently, and correctly, the earliest opportunity should be taken of carrying him into the country where that language is spoken; there, by constantly playing with the children of his own age, and impelled daily by necessity, the most infallible instructress, he will learn to speak their language in the same manner as he did his mother tongue, by rote. [Northmore.]

ON TRANSLATION.

From considering the beauties of composition so conspicuous in the works of the classic authors, we must be sensible of the unfavourable light, in which they appear when viewed through the medium of translations. They are exposed to the vanity, the negligence, or the ignorance of the translator; and are liable to be injured by his fastidiousness, or his want of taste. The sense of an original work may be debased by servile fidelity of version, or enervated by unrestrained freedom of expression; it may be dilat-

ed into a commentary, or compressed into an abridgment. [Mr. Kett.] On this subject, see the following valuable productions.

An Essay on the Principles of Translation, 8vo. 5*s* boards, Cadell, 1791; and

Spence's Remarks on Pope's Translation of the Odyssey.

Instances of successful and faithful Translations.

Virgil's Georgics, by Sotheby.	Horace, by Boscawen.
The same by Dryden.	Æschylus, by Potter.
Lucian, by Rowe.	Homer, by Cowper.
Perseus, by Brewster.	Camöens's Lusiad, by Mickle.
Terence, by Colman.	

MATHEMATICS.

ARITHMETIC may now be considered as having advanced to a degree of perfection which in former times, could scarcely have been conceived, and to be one of those few sciences which have left little room for farther improvement. It is, however, a serious and almost general complaint, that few children, while at school, make any tolerable progress in arithmetic; and that the generality, after having spent several years under the tuition of a master, are incapable of applying the few rules which they have learned, to the useful purposes of life. A few elementary principles are acquired by *rote*, and therefore quickly forgotten; because the most essential particulars, namely, the *reasons* on which these rules are founded, and their extensive use in the various concerns of society are generally omitted. [Dom. Encyclopædia.] So much of the science of numbers as is in common use, as the numeration, subtraction, multiplication, and division of money, should be learnt with accuracy; to which should be added the rule of three and decimal fractions; which will abundantly repay the labour of acquiring them by

the pleasure and utility, which will perpetually result from the knowledge of them through life. The higher parts of arithmetic, as algebra and fluxions belong to the abstruser sciences. [Dr. Darwin.]

The only sciences which can be denominated *pure*, are the MATHEMATICS. Of these, every mechanic and labourer should be made acquainted with Euclid, particularly the first six books; also algebra; the properties of the conic sections; and the doctrine of fluxions. Owing to the very little attention which is paid to these sciences at present, it may appear to many, that their study is attended with great difficulty, and little advantage. Neither of these prejudices borders on the confines of truth. In order, that those sciences may become capable of gratifying the desire which children entertain for the acquisition of truth and knowledge, it is absolutely necessary that they be rendered as clear and evident as possible, and also that their application and utility be made apparent. Nothing more seems wanting to render the study of mathematics pleasant and agreeable, than to apply them to those purposes which must make their utility and perfection clear, striking, and interesting. The TIME in which mathematics should be studied, must succeed that of literature. To comprehend abstract and general truth, some energy and comprehension of mind are requisite. To point out the precise period when the study of mathematical science should commence, is attended with some difficulty. It must evidently vary, according to the progress which the mind may have made towards maturity and perfection. [Dr. Cowan.] I agree, with Mr. Locke, that there is no study better fitted to exercise and strength-

en the reasoning powers, than that of the mathematical sciences; for two reasons; first, because there is no other branch of science which gives such scope to long and accurate trains of reasoning; and, secondly, because in mathematics there is no room for authority, nor for prejudice of any kind, which may give a false bias to the judgment. When a youth of moderate parts begins to study Euclid, every thing at first is new to him. His apprehension is unsteady: his judgment is feeble; and rests partly upon the evidence of the thing, and partly upon the authority of his teacher. But every time he goes over the definitions, the axioms, the elementary propositions, more light breaks in upon him: the language becomes familiar, and conveys clear and steady conceptions: the judgment is confirmed: he begins to see what demonstration is; and it is impossible to see it without being charmed with it. He perceives it to be a kind of evidence which has no need of authority to strengthen it. He finds himself emancipated from that bondage; and exults so much in this new state of independence, that he spurns at authority, and would have demonstration for every thing; until experience teaches him, that this is a kind of evidence which cannot be had in most things; and that in his most important concerns, he must rest contented with probability. As he goes on in mathematics, the road of demonstration becomes smooth and easy; he can walk in it firmly, and take wider steps: and at last he acquires the habit, not only of understanding a demonstration, but of discovering and demonstrating mathematical truths. Thus, a man, without rules of LOGIC, may acquire a habit of reasoning justly in mathematics; and, I be-

lieve, he may, by like means, acquire a habit of reasoning justly in mechanics, in jurisprudence, in politics or in any other science. Good sense, good examples and assiduous exercise, may bring a man to reason justly and acutely in his own profession, without rules. But if any man think, that from this concession he may infer the inutility of logic, he betrays a great want of that art by this inference: for it is no better reasoning than this, that because a man may go from Edinburgh to London by the way of Paris, therefore any other road is useless. There is perhaps no mechanic art which may not be acquired, in a very considerable degree, by example and practice without reducing it to rules But practice, joined with rules, may carry a man on in his art farther and more quickly, than practice without rules. Every ingenious artist knows the utility of having his art reduced to rules, and by that means made a science. He is thereby enlightened in his practice, and works with more assurance. By rules, he sometimes corrects his own errors, and often detects the errors of others: he finds them of great use to confirm his judgment, to justify what is right, and to condemn what is wrong. Is it of no use in reasoning, to be well acquainted with the various powers of the human understanding, by which we reason? Is it of no use, to resolve the various kinds of reasoning into their simple elements; and to discover, as far as we are able, the rules by which these elements are combined in judging and in reasoning? Is it of no use, to mark the various fallacies in reasoning, by which even the most ingenious men have been led into error? It must surely betray great want of understanding, to think these things useless or unimportant. These are the things

which logicians have attempted; and which they have executed; not indeed so completely as to leave no room for improvement, but in such a manner as to give very considerable aid to our reasoning powers. That the principles laid down with regard to definition and division, with regard to the conversion and opposition of propositions and the general rules of reasoning, are not without use, is sufficiently apparent from the blunders committed by those who disdain any acquaintance with them. [Lord Kaimes's Sketches.] GEOMETRY should always form a part of a liberal course of studies. It has it's direct uses and it's indirect. It is of great importance for the improvement of mechanics and the arts of life. It is essential to the just mastery of astronomy and various other eminent sciences. But it's indirect uses are perhaps of more worth than it's direct. It cultivates the powers of the mind, and generates the most excellent habits. It eminently conduces to the making a man a rational being, accustoms him to a closeness of deduction, which is not easily made the dupe of ambiguity, and carries on an eternal war against prejudice and imposition. [Godwin's Enquirer.] The following Titles of Books containing the general principles of ARITHMETIC, MENSURATION, ALGEBRA, TRIGONOMETRY, &c. have been selected as the best.

An interesting Method of instructing Youth in the first four Rules of Arithmetic, on Cards, 2*s* 6*d*. Harris.

Goodacre's Arithmetic, 3*s* bound, accompanied with a Key, 5*s* 6*d*, (Ostell,) is a useful and pleasing initiatory book. The same is abridged for the use of Young Ladies, &c. 1*s* 6*d* bound.

Molineux's Scholar's Question-Book, 4*s*, with a Key 1*s*, (Lowndes) contains an unusually large portion of examples in the fundamental rules, and is very correct.

Vyce's Tutor's Guide, 3*s* 6*d* is more extensive, and the Key contains the answers at length, but the incorrectness of the edition of 1799 renders it nearly useless.

Saul's Vulgar and Decimal Arithmetic, 2*s*, with a Key 6*d*, revised by Mr. Huthersal, is a respectable work.

Dr. Hutton's Treatise and Key, 2 vol. 6*s*, includes, like Molineaux's Question-Book, a short Introduction to Book-keeping; but Kelly's Work on Book-keeping, 6*s* bound, or Booth's Treatise on the same subject, 4to, 15*s*, are esteemed the best.

Dubost's Commercial Arithmetic, (6*s* bds. Symonds.) exhibits a pleasing series of reasoning, in which the fundamental principles and practice of arithmetic are simplified and rendered easy of comprehension. This work contains, also, an useful sketch of the rudiments of Algebra.

Bishop Horsley's Elementary Treaties on the Fundamental Principles of Practical Mathematics, 8*s* 6*d* bds. Payne.

The easiest Introduction to the subject of Algebra is by Fenning, edited by Hellins, 3*s* 6*d*. To which Hammond's Algebra, 5*s*. will be found a valuable appendage.

Bonnycastle's Algebra, 4*s* bound, is a good work; to which there is a Key to the 6th edition, by W. Davis, 4*s* bound.

The Elements of Algebra by Euler, translated from the French, 2 vol. 8vo, 16*s* bds, may be allowed to be "the most perfect model of elementary writing of which the literary world is in possession." Among the most profound of the mathematical sciences the "Analytical Institutions," in four books, by Donna Maria Gaetana Agnesi, translated from the Italian by the Rev. John Colson, and published under the inspection of the rev. John Hellens, 2 vol. 4to 2*l* 3*s* bds. (Wingrove,) bears a most distinguished rank. This work is written with extraordinary clearness, and well adapted to the common use of students in the mathematics. The perusal of this work may be earnestly recommended to those who believe that great talents are bestowed by nature exclusively on men, and who allege that women, even in their highest attainments, are to be compared only to grown children, and have, in no instance, given proofs of original and inventive powers, of a capacity for patient research, or for minute and deep investigation.

Dr. Hutton's Course of Mathematics, and their Application to the Purposes of Life, 2 vol. 8vo. 1*l* 1*s* bound.

Maclaurin's Algebra, 8*s* bds:

Saunderson's Elements of Algebra, 4to.

Vince's Conic Sections, 3*s* 6d bound.

Robertson's Geometric Treatise on Conic Sections, 8vo, 11*s* bds.

On MENSURATION, the Treatises by Hutton, Hammond, Davis, and Crocker, are most esteemed.

On GAUGING, Symons's may be mentioned as the best practical Treatise, 5*s* bound.

Mackay's Collection of Mathematical Tables for the Use of Students in Universities and Academies, for the Practical Navigator, Geographer, and Surveyor, for Men of Business, &c. 8vo. 7*s* bds. Longman.

Hutton's Mathematical Tables, royal 8vo, 1*l* 1*s* bound.

The most complete Tables of Logarithms, are by Michael Taylor, edited by Maskelyne, 4to, 4*l* 4*s*, in sheets. Wingrave, 1792.

The practical parts of GEOMETRY, ASTRONOMY, DIALING, OPTICS, MECHANICS, &c. may prove the most agreeable amusements to students in every profession, at leisure hours, if they be fortunately placed in in such circumstances in life as will allow them opportunities for improvements of this kind, without entrenching on more necessary employments. Those who have acquired, in early life, a copious store of knowledge, have secured the esteem of the wise; they have been diverted from baneful pleasures; and have advantageously employed that time which others waste in sauntering, in silly or pernicious amusements, and in dissipated courses. Of all the works of antiquity which have been transmitted to the present times, none are more universally and deservedly esteemed than the Elements of Geometry by Euclid. After a lapse of two thousand years, this performance stands unrivalled. The best translation of the first six books

is by Playfair, 8vo. 7*s* boards, 1804. Dr. Robert Simson has published in one vol. 8vo. the first six and the 11th and 12th books of Euclid; in which he has endeavoured to restore the venerable Alexandrian to his native purity, by correcting the errors which have crept into his works. through the means of unskilful geometricians, who had presumed to take unwarrantable liberties with them. An edition of this work was first printed at Glasgow in 4to. price 12*s* 6*d*. In 1781 an 8vo. edition appeared at 7*s*.

Bonnycastle's Elements of Geometry, and his Introduction to Mensuration and Practical Geometry; and Dr. Wells's Young Gentleman's Geometry, are excellent elementary Works; in which the subject is rendered more familiar and perspicuous than in Euclid, and should be previously studied. Other valuable works are,

Joice's Edition of Dr. Ainsworth's Easy Introduction to Plane Trigonometry, 12mo. 3*s* 6*d* bound.

Hutton's Mathematical and Philosophical Dictionary, 2 vol. 4to.

The Principles of Mathematics and Natural Philosophy designed for the Use of Students, by Professor Vince and Mr. Wood, 8 parts 8vo, 1*l* 14*s* 6*d* sewed. Cambridge, 1798. The Treatises are sold separately as follow: Elements of Algebra, 5*s*; Principles of Fluxions, 5*s*; Mechanics, 4*s*; Hydrostatics 3*s*; Optics, 5*s*; Astronomy, 6*s*; Plane and Spherical Trigonometry, 4*s*; Conic Sections, 2*s* 6*d*.

Gregory's Treatise in Mechanics, Theoretical, Practical, and Descriptive, 2 vol. 8vo and a vol. of 55 4to Plates, 1*l* 16*s* bds. Kearsley.

Simpson's Fluxions, 2 vol. 8vo.

Emerson's Works on Trigonometry, Fluxions, &c.

On the Science of NAVIGATION, Robertson's Treatise, improved by Wales, 2 vol. 8vo, 1*l* 1*s*, is superior to Moore's.

Bossut's General History of the Mathematics, by Bonnycastle 8vo. 9*s* bds. Johnson.

LOGIC.

It is a very great error to suppose that Logic consists only in those formal debates and verbal disputations, in which the schoolmen and their followers consumed so much time in the dark ages, previous to the revival of classical learning. It is equally a mistake to imagine, that it is merely intended to teach the method of disputing by rules, and to instruct a person to converse, not from a love of truth, but a desire of victory. As there is nothing more disingenuous than such a conduct as this, nothing more unbecoming a rational being, than to oppose sophistry to good sense, and evasion to sound argument, the logician disclaims this *abuse* of the principles of his art, and vindicates it's rights by displaying it's true and proper office. It is in reality capable of affording the most important assistance to the understanding in it's enquiries after truth; it is eminently useful in the common affairs of life, and renders the greatest service to science, learning, virtue, and religion. Logic is *the art of forming correct ideas, and of deducing right inferences from them*; or it may be said to constitute the knowledge of the human mind, inasmuch as it traces the progress of all our information, from our first and most simple conceptions of things, to those numerous conclusions which result from comparing them together. It teaches us in what order our thoughts succeed each other, and it instructs us in the relation which subsists between our ideas, and the terms in which we express them. It distinguishes their different kinds, and points out their properties; discovers the sources of our intellectual mistakes, and shews how we may correct and prevent them. It displays those princi-

ples and rules, which we follow, although imperceptibly, whenever we think in a manner conformable to truth. The faculty of reason is the pre-eminent quality, by which mankind are distinguished from all other animals: but still we are far from finding that they possess it in the same degree. There is indeed as great an inequality in this respect in different persons, as there is in their strength and agility of body. Nor ought this disproportion to be wholly ascribed to the original constitution of the minds of men, or the difference of their natural endowments; for, if we take a survey of the nations of the world, we shall find that some are immersed in ignorance and barbarity, others enlightened by learning and science; and, what is still more remarkable, the people of the same nation have been in various ages distinguished by these very opposite characters. It is, therefore, by due cultivation, and proper diligence, that we increase the vigour of our minds, and carry reason to perfection. Where this method is followed, the intellect acquires strength, and knowledge is enlarged in every direction: where it is neglected, we remain ignorant of the value of our own powers; and those faculties, by which we are qualified to survey the vast fabric of the world, to contemplate the whole face of nature, to investigate the causes of things and to arrive at the most important conclusions, as to our welfare and happiness, remain buried in darkness and obscurity. No branch of science therefore affords us a fairer prospect of improvement, than that which relates to the understanding, defines it's powers, and shews the method, by which it acquires the stock of it's ideas, and accumulates general knowledge. [Mr. Kett's Elements.]

The most approved productions on Logic and Metaphysics, are,

Watts's Logic, 8vo. 7*s*; in 12mo. 3*s* 6*d* bound.

Locke's Essay on the Human Understanding, 2 vol, 8vo. 14*s* boards.

The same most ably abridged by Wynne, 3*s*.

Locke on the Conduct of the Understanding, 8vo. 4*s*; in 12mo 2*s* 6*d* boards.

Locke's Essay on the Understanding, with the Conduct of the Understanding, 3 vol. 12mo. Edin. 6*s* 6*d* boards. Lackington.

Dr. Reid's Essays on the Intellectual Powers of Man. 3 vol. 8vo. 1*l* 1*s* 6*d* boards, is usually read at Cambridge after Locke.

Stewart's Elements of the Philosophy of the Human Mind, 4to. 1*l* 1*s* boards.

Harris's Philosophical Arrangements, 8vo. 7*s* boards.

COMPOSITION.

When we are employed after a proper manner, in the study of composition, we are cultivating reason itself. True rhetoric and sound logic are very nearly allied. The study of arranging and expressing our thoughts with propriety, teaches us to think, as well as to speak, accurately. By putting our sentiments into words we always conceive them more distinctly. Every one who has the slightest acquaintance with composition knows, that when he expresses himself ill on any subject, when his arrangement is loose, and his sentences become feeble, the defects of his style can, almost on every occasion, be traced back to his indistinct conception of the subject: so close is the connexion between thoughts, and the words in which they are clothed. The study of composition, important in itself at all times, has acquired additional importance from the taste and manners of the present age; an age wherein improvements, in every part of science, have been prosecut-

ed with ardour. To all the liberal arts much attention has been paid; and to none more than to the beauty of language, and the grace and elegance of every kind of writing. The public ear is become refined. It will not easily bear what is slovenly and incorrect. Every author must aspire to some merit in expression, as well as in sentiment, if he would not incur the danger of being neglected and despised. I will not deny that the love of minute elegance, and attention to inferior ornaments of composition, may have engrossed too great a degree of the public regard. It is indeed my opinion, that we lean to this extreme; often more careful of polished style, than of storing it with thought. Yet hence arises a new reason for the study of just and proper composition. If it be requisite not to be deficient in elegance and ornament, in times when they are in such high estimation, it is still more requisite to attain the power of distinguishing false ornament from true, in order to prevent our being carried away by that torrent of false and frivolous taste, which never fails, when it is prevalent, to sweep along with it the raw and the ignorant. They who have never studied eloquence in it's principles, nor have been trained to attend to the genuine and manly beauties of good writing, are always ready to be caught by the mere glare of language; and when they come to speak in public, or to compose, have no other standard on which to form themselves, except what chances to be fashionable and popular, how corrupted soever and erroneous that may be. [Dr. Blair's Lectures.] Tho' I have advised the pupil to exercise himself in composition, yet I will also caution him against the itch of scribbling. Let him never take the pen in hand,

nor place the paper before him, till he has bestowed much time and deep thought on the subject. To the want of this previous attention we owe the numerous productions which disgrace letters, and which die almost as soon as they are brought forth; which, like weeds in a garden, spring up luxuriantly without cultivation, which are useless or noisome, and which only serve to impede the growth of salutary plants and pleasant flowers. Pretenders arise in every department, and disgrace it. Let the liberal and solid scholar attend to the circumstances of time and place, in the modest display of his attainments. It is unmanly timidity to conceal them on proper occasions; it is ridiculous arrogance to obtrude on unwilling and injudicious observers. Modesty is the characteristic of real merit; and firmness, of conscious dignity. The man of sense will be diffident, but at the same time will have spirit enough to repel the insolent attacks of ignorance and envy. [Dr. Knox.]

Under this department of science the following works are recommended.

Walker's Teacher's Assistant in English Composition; or, easy Rules for composing Exercises on subjects proper for the Improvement of Youth of both sexes at school; with Hints for Correcting and improving Juvenile Composition, 12mo, 4*s* 6*d* bound. Robinson.

Irving's Elements of English Composition; designed to succeed to the Study of English Grammar, and of the Latin and Greek Classics, 12mo, 4*s* 6*d* bounds. R. Phillips.

Blair's Lectures on Rhetoric and the Belles Lettres, 3 vol. 8vo, 1*l* 1*s* boards. Cadell.

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THE REASONING FACULTY.

The faculty which is most difficult to induce children to exercise, is that of reflection. This is an exertion of the mind, which is irksome even to men, unless they have been accustomed to it, and have a lively sense of it's advantages Hence children seldom reflect; and whenever they do, it is only for a moment. It therefore requires very judicious management to lead them into a train of consistent and solid reflections. The first view of objects of sense excites CURIOSITY, a most powerful and universal passion; by which they are strongly actuated, and which will spare an able instructor the trouble of goading them on: all his business is to direct them, and to excite this passion on proper occasions. But curiosity, as it inclines chiefly to objects of sense, and is intimately connected with the imagination, renders them averse to all abstract ideas, and to whatever depends merely on the memory. The reason of this is evident. The impulse of sensible objects, and the reaction of imagination, make impressions on the minds of children, much more lively and pleasing than can be produced by the exercise of memory and reflection. Now, if, according to the true principles of psychology, or the nature of the mind, the law of pleasure be that of the will, the inference is, that children will be eagerly inclined to those objects which strike their imagination, and averse to all others. The first inclinations we experience, are those which we ought first to follow; for every man, who proceeds to abstract reasoning, without having first acquired a sufficient stock of sensible ideas, will fill his mind with vague and confused notions; and, tho', perhaps, he may at length become

a superficial sciolist, will never possess real knowledge. It is not necessary to enter into a long examination of the modern modes of education, to shew how much they depart from this rule. What are, in fact, the OBJECTS FIRST OFFERED TO THE MINDS OF CHILDREN? Principles of religion, the easiest of which is far beyond the conception of the most profound philosopher; rules of grammar, which are often obscure and unintelligible; a multitude of words and phrases derived from a foreign language, which to them appears a barbarous and useless jargon. Such, for the most part, are the ideas with which the heads of children are crowded, from the age of 5, 6, or 7 years. By such means, instead of availing ourselves of the curiosity natural to children, it is continually repressed, by forcing them from objects which excite their attention, in order to overwhelm them with disgust, and inspire the strongest aversion to whatever bears the name of study. [M. Trembley on the Utility of Psychology, vol. xxiv, Mem. of Haarlem Phil. Society.] THE GRAND DESIDERATUM in education, is not a system of notions; such systems have been the bane of it. Our professors and tutors, public and private, are absurdly employed in teaching their pupils *what* to think, whereas they should teach them, on the contrary, *how* to think. In teaching our children to walk, we do not prescribe the particular paths in which they shall go, but endeavour to make them capable of walking firmly and uprightly in whatever track they choose. Why, then, in teaching them to think, should the infant understanding be cramped and confined to one single track, instead of exercising it universally and freely. Among a people thus edu-

cated, indeed, the remark of Montesquieu would be extremely solid. "Tell me not, that such a people will sometimes reason ill; 't is sufficient that they *reason:*" and to do this, it is undoubtedly necessary that they should be taught the use of their reasoning faculties; which is not done by storing their memories with notions or facts; there being a wide difference between habits of thought and a habit of thinking. The former may be easily eradicated, the latter is permanent as the constitution of the mind itself. [Dr. Brown on Civil Liberty.] I am entirely of opinion that to enjoin children to compose THEMES OR DECLAMATIONS, before their reason has been improved, and before they be capable of the study of natural and moral philosophy, is enough to destroy the slender and immature talents which they possess. What can they either praise or blame at a time when they are unacquainted with principles, and cannot assign to any action it's true value? They write, at hap-hazard, pick up their materials accidentally, stuff their memories with trifles, and produce compositions which have neither solidity, order, uniformity, nor neatness of style. Thus initiated, they retain the habits which they have contracted in youth, even when they become old men; and instead of being venerable by wisdom, their eloquence consists of the affectation, bombast, and empty froth of a young pretender to eloquence. [M. de Crousaz.]

INDICATIONS OF GENIUS.

As there are men who remain children all their lives, so there are others who may be said to have been men almost from their birth. The misfortune is, that the number of the latter are but few; that it is very difficult to discover them in infancy; and that every mother, fondly desiring that her own child may be a prodigy, generally concludes he is one. Fond mothers, as well as fathers, do more; they take for signs of extraordinary abilities, the most usual and ordinary tokens; such as those lively sallies and subtile simplicity, which are the characteristic of their years, and demonstrate that a child is but a child. Is it to be wondered at, that one who talks much, and is permitted to say what he pleases, should throw out some lucky expression? It would be much more surprising if it were not so, as it would be that an astrologer, among a thousand lies, should not tell some truth. If you were to examine your child dispassionately, at one instant you would admire him as a wit, and the next despise him as a fool. You will in both, however, equally mistake; he is neither a genius nor a blockhead, but a child. He is a young eagle, who soars one moment to the sky, and drops immediately into his nest. Treat him, therefore, agreeably to his age, notwithstanding appearances, and beware of exhausting his strength by an unseasonable desire to see him exert it. [Rousseau, b. 2.]

The first indications of genius, generally disclose themselves at an early period. A sagacious observer of the varieties of intellect, will frequently be able to pronounce with some confidence on a child of tender years, that he exhibits marks of future eminence in eloquence, invention, or judgment. The talents of

the mind, like the herbs of the ground, seem to distribute themselves at random. The winds disperse from one spot to another the invisible germs; they take root, in many cases, without a planter; and grow up without care or observation. He who would extend the province of education, must proceed, like the improvers of other sciences, by experiment and observation. He must watch the progress of the dawning mind, and discover what gives it it's first determination. The sower of seed cannot foretell which seed shall fall useless to the ground, which is destined to wither and to perish, and which shall take root and display the most exuberant fertility. As among the seeds of the earth, so among the perceptions of the human mind, some are reserved, for instant and entire oblivion, and some, undying and immortal, assume an importance never to be superceded. For the first, we ought not to torment ourselves with an irrational anxiety; and the last cannot obtain from us an attention superior to their worth. There is nothing perhaps which has a greater tendency to decide favourably or unfavourably respecting a person's future intellect, than the question whether he be impressed with an early taste for reading. Books are the depository of every thing which is most honourable to man. Literature taken in all it's bearings, forms the grand line of demarcation between the human and the mere animal kingdoms. He who loves reading has every thing within his reach. He has but to desire and he may possess himself of every species of wisdom to judge, and power to perform. An early inclination for reading, tho' a most promising indication, must not be exclusively depended on. It must be aided by favourable circumstances, or th

early reader may degenerate into an unproductive pedant, or a literary idler. What is demanded in behalf of the young, is not that we should refrain from judging them, or fear to utter our judgments; but that we should indefatigably endeavour to form true principles of judgment, that we should allow in ourselves no hasty conclusions, that, recollecting the mutability of youth, we should be reluctant to pass a final condemnation, and above all, that we should not, from the force of a jaundiced imagination, convert the little starts, the idle sallies, and the temporary deviations of an uninformed mind, into inexpiable errors. It often happens that irregularities which ought perhaps rather to be regarded as indications of future greatness, are converted into subjects of pitiful lamentation and odious condolence, when the spectator is a man of narrow morals, and of principles of judgment absurdly frigid and severe.

The youth respecting whom I should augur most favourably, is he, in whom I observe some useless luxuriance, and some qualities, which terrify, while they delight me. The most abundant endowments will one day assume a regularity and arrangement, which endowments in the next degree inferior are unable to attain. Sobriety, constancy, an awful and wide-spreading tranquillity, which might in one point of view be compared with that of the grand Southern Pacific Ocean, are perhaps in some degree the characteristics of a mind of the first order. It is not ruffled by every puff of air; it holds on it's way with a majestic course; it is self-balanced and self-centred; always great, always worthy, and always sublime. But this is not the case with a mind, in which as yet the hints and capabilities of greatness only exist.

There are some ADMIRABLE TRAITS of character which are almost inseparable from the youth of a person, destined hereafter to play an illustrious part upon the theatre of mankind. The first of these is *curiosity*. His mind may be expected to be incessantly at work, pursuing enquiries, accumulating knowledge, observing, investigating, combining. His curiosity, however, may frequently be found to be an obstinate selfwilled principle, opening veins of it's own choosing, wasting itself in oblique, unprofitable speculations, and refusing to bring it's energies to bear upon a pursuit pointed out to it by another. A second characteristic of early genius is *candour*. Often will a young person of uncommon endowments be peremptory, rough, building his conclusions on the most unsatisfactory foundations, and asserting them with the most ungraceful arrogance. But there is a tone of voice and sentiment which, the moment it reaches his ears, will, as by enchantment, recall him to himself, and bring forth to view all the honest, fearless, unresisting candour, which till then dwelt, idle, and unremarked in his bosom. To common observers, however, and in ordinary cases, he will appear the reverse of candour. There is an imperious tone in the aged and the adult, presuming on slight grounds, dictatorial, peevish, and impotent, which he will be apt to repel with rude and unbecoming indignation. A third characteristic of early genius is the *love of distinction*. He burns to be somebody. He cannot endure to be confounded in the crowd. The pupil has chosen his own favourite field of distinction, and will often be callous to allurements which are to invite him into another. He will perhaps be delicate in his appetite for praise,

Gross flattery, and still more the spiritless and tedious eulogium of superannuated kindness, or that which is dictated by private purpose of stratagem and bribery, will tire his impatience, or excite his disgust. One of the faults which has been too often and too severely censured in young persons, is CONCEIT. This is a fault certainly more incident to a youth with talents, than a youth without. He is like a person newly appointed to some post of honour; he is not yet familiarized to the exercise of authority or the splendour of decoration. This is a fault of all others which demands our forbearance, since in the nature of things it is almost certain to be temporary. Familiar with distinction, he will in no long time learn to wear it with ease. A man of talents, from the activity of his mind and his incessant spirit of observation, will necessarily compress ten times as much experience into a given period, as an ordinary man. Each day in his history, will furnish him with a comment on the last. He will so often have detected his mistakes, so frequently have contemned his absurdities, and will have felt with so much anguish his misconduct and disgraces, that he can scarcely fail, when the first effervescence of youth is over, to become diffident, self-suspicious, and in the best sense of the term, *modest*. One thing further is to be remarked, under this head of conceit. The CONCEIT OF YOUNG PERSONS, unless noticed with an eye peculiarly candid and observing, will be more than commonly disgustful. It is a frigid, selfish, unchastised, unpolished sentiment. As they ascend to manhood, it will be modified by the better affections and charities of the human heart, it's coldness will be animated, it's asperities subdued,

and the stiffness which fettered it broken off. An enlightened spectator will not fail to take this circumstance into consideration. There is one point which remains to be discussed respecting the supposed unpromising indications which discover themselves in the manners of youth, which is of more serious importance then any of the preceding. I mean, what relates to the excesses of their conduct, and their OFFENCES AGAINST MORALITY. Too often, by the adult, the anxious parent, and the cassocked pedant, this subject is considered with unpardonable severity. Let it be recollected, that it is the characteristic of the strong, and therefore the valuable mind, to mix this strength in it's vices, as well as it's virtues. It is thus that the most inestimable lessons of experience are frequently amassed. The impetuosity of youth must have time to subside. Of all the characteristics of early life, TAMENESS is the characteristic of most fatal augury. A young man, just arrived at years of puberty, will, like a highbred, well mettled horse, champ the bit, and spurn the earth, impatient of restraint. He will have his period of intoxication. Provided it's date be short, it seems as if it were scarcely to be regretted. The season of sobriety and reflection will take it's turn; and, if then a wise, a considerate, and an affectionate friend could lend his assistance to the genuine operations of the mind, the event would be inexpressibly auspicious. There is nothing more contrary to true justice and enlightened morality, than the unsparing harshness with which THE OLD frequently CENSURE the extravagancies of THE YOUNG. Enamoured of black forebodings, they pour out their ill-omened prophecyings with unpitying cruelty.

The sober, the dull, the obedient, lads, who have no will and no understanding of their own, are the only themes of their eulogium. They know no touch of candour and liberal justice. They make no allowance for the mutability of youth, and have no generous presentiment of their future recollection and wisdom. They never forgive a single offence. They judge of characters from one accidental failing, and will not deign to turn their attention to those great and admirable qualities, by which this one failing, perhaps, is amply redeemed. They may be compared to that tyrant of antiquity who, intending to convey a symbolical lesson on the principles of despotism, passed through a field of corn, and struck off every ear which had the audacity to rear it's head above the dull and insipid level of it's fellows. In the midst, however, of the candid and liberal indulgence which is so amply due to juvenile years, we must not forget the principles of *impartial judgment*. It will often be our duty to regret while we forgive. It too frequently happens that the excesses of youth, not only leave an unfavourable stain upon the reputation, but that they corrupt the disposition, and debase the character. It is not every youthful folly which men shake off when they arrive at years of discretion. The wild and inconsiderate boy will often entail some of the worst features of his character on the man. Owing to this it is, that we frequently meet with that mixed character in the adult over which humanity weeps. We have often occasion to observe the most admirable talents, and even the most excellent dispositions, in men, whose talents and virtues are nevertheless rendered abortive by some habitual indiscretion. Yet a well-formed mind cannot

withhold loving these men. Their very weakness causes a peculiar kind of tenderness to mix itself with our love. But they go out of the world, having excited it's admiration, not added to the stock of good; or their usefulness, if useful they have been, falls infinitely short of that which their great qualities would have enabled them to produce. Sometimes, the ill consequence which remains from the impression of youthful follies, is much worse than this. The talents remain, but the character becomes debauched. These men excite our admiration, but we view their powers with less of hope, than terror. The ingenuousness, the simplicity of a good heart, are extinguished. They become crafty and deceitful. Possessed with an unhallowed spirit of ambition, the purity and fervour of benevolence in them are lost. They are launched perhaps upon the ocean of affairs; they mix with the giddy scene of fashion; they are initiated in all the degrading arts, by which extravagance is supported, and sudden fortune is acquired; and they prey upon the unwary and the industrious, unless opportunity and policy should call them to prey upon the vitals of their country. [Godwin's Enquirer, passim.] Tho' it cannot be denied that there is a great difference in the understandings of men, yet all may acquire a certain degree of knowledge, and there are very few indeed who are born with talents incapable of improvement. Now it has always appeared to me, that, in general, dulness proceeds more from want of APPLICATION, than from any deficiency of intellect. Yet in advancing this position I do not mean to say, that there is no difference of abilities; but that those who have not talents equally brilliant with others, often exceed

them in attainments, by the exertions of that *industry*, which frequently steps before *genius*. I am in doubt whether there be really a genius for *one particular* art or science. It is the general notion, that to excel requiries a natural propensity for any art or science; a sentiment which tends rather to impede than promote exertion; and is similar to the doctrine of some religious teachers, who tell their followers, that if they do not feel grace within, they cannot be saved, and yet never inform them how that grace is to be attained. I could produce numerous illustrations to prove that perseverance has often triumphed over supposed want of natural powers, but shall content myself with mentioning two instances. LUDOVICO CARRACCI was so dull a scholar, that his master Procaccio, and his fellow students, called him an ox; and both Procaccio and Tintoret advised him to relinquish an art, in which he would never be able to make any proficiency. Yet this man, by perseverance, became one of the first painters of his age, and the reviver of this art, by restoring the true and simple style, which had been deserted by his unnatural and fanciful predecessors, and by combining the beauties of Raphael, Michael Angelo, Titian, and Corregio. But the example of DEMOSTHENES, tho' often recited, is still more apposite. It is universally agreed, that no orator ever spoke with more energy, and acquired a greater ascendency over the passions. But to arrive at perfection, he was obliged to combat great difficulties: for he was by nature too feeble to attend the school exercises; he was short-breathed, and had an impediment in his speech, which, for a length of time, prevented his pronouncing the letter R. When he first spoke in public he was most unfa-

vourably received, and so overwhelmed with confusion by the disapprobation which was manifest in his auditors, that he hurried from the assembly hiding his face. Meeting afterwards with his friend Satyrus, a celebrated actor, he complained, that tho' his whole application had been given to eloquence, and the prime of his life passed in qualifying himself for a public orator, he had the mortification to perceive, that he was either totally disregarded, or turned into ridicule; while men of inferior acquirements received the highest applauses. Satyrus made no other answer than to desire him to repeat some lines from Sophocles or Euripides, with which Demosthenes complied. Satyrus then recited the same, with so much grace and expression, as led Demosthenes to feel that the most excellent composition would have little effect, unless delivered in a clear, distinct tone of voice, and accompanied with proper emphasis and gracefulness of action. From that moment he studied how to conquer his defects. He climbed up steep and craggy places, to improve his respiration, and to strengthen his voice. He accustomed himself to harangue on the sea-shore, where the agitation of the waves gave him an idea of the commotion incident to a popular assembly, and served to fortify him against repeated disturbances. He declaimed with pebbles in his mouth, to remedy the imperfection of his speech. He placed a mirror before him, to correct the awkwardness of his gesture; and suspended a sword from the ceiling with the point over his shoulders, to get the better of a habit which he had contracted of raising them too high. But however he might think it necessary to study the exterior graces of an orator, he was no less attentive to the beauties

of style. Thucidydes was his favourite author, whose history he transcribed seven times. That he might not be interrupted in his studies he retired into a cave, and shaved half his head, that he might be prevented from returning into the world till his hair was grown again. In this manner he struggled with unwearied and obstinate perseverance against the habitual defects of his constitution; and Valerius Paterculus, the celebrated historian, said of him, that "His mother produced *one* Demosthenes and Industry another." It is a maxim which ought earnestly to be inculcated, that Industry without great abilities, will frequently surpass even Genius itself, when unattended with application. "In truth," says the profound author of "Hermes," "each man's understanding, when ripened and mature is a composite of natural capacity, and of superinduced habit. Hence the greatest men will be necessarily those, who possess the best capacities, cultivated by the best habits. Hence, also, moderate capacities, when adorned with valuable science, will far transcend others, the most acute by nature, when either neglected, or applied to low and base purposes. And thus for the honour of culture and good learning, they are able to render a man, if he will take the pains, intrinsically more excellent, than his natural superiors." [Female Mentor.]

OF THE IMPROVEMENT OF MEMORY.

In children, as well as in men, the strength of that habit, or, perhaps, of that power of the mind which associates ideas together, varies considerably. It is probable, that this difference may depend sometimes on organization. A child who is born with any defect in his eyes cannot have the same pleasure in ob-

jects of sight, which those enjoy who have strong eyes: ideas associated with these exernal objects are therefore not associated with pleasure, and, consequently, they are not recollected with any sensations of pleasure. Helvetius supposes that all the difference of capacity among men, ultimately depends on their original power of feeling pleasure or pain, and their consequent different habits of attention. When there is any defect in a child's organization we must have recourse to physics, and not to metaphysics; but even among children, who are apparently in the full possession of all their senses, we see very different degrees of vivacity: those who have most vivacity seldom take delight in repeating their ideas; they are more pleased with novelty than prone to habit. Those children who are deficient in vivacity are much disposed to the easy indolent pleasure of repetition; it costs them less exertion to say or do the same thing over again, than to attempt any thing new; they are uniformly good subjects to habit, because novelty has no charms to seduce their attention. The education of memory in these two classes of children ought not to be the same. Those who are disposed to repetition, should not be indulged in it, because it will increase their indolence; they should be excited by praise, by example, by sympathy, and by all the strongest motives which we can employ. Their interest in every thing around them must by all means he increased: when they shew eagerness about any thing, no matter what it is, we may then exercise their memory upon that subject with some hopes of success. It is of importance that they should succeed in their first trials, otherwise they will be discouraged from repeating their at-

tempts, and they will distrust their own memory in future. The fear of not remembering will occupy, and agitate and weaken their minds; they should, therefore, be animated by hope. If they fail, at all events, let them not be reproached; the mortification they will naturally feel will be sufficient: nor should they be left to dwell upon their disappointment; they should have a fresh and easier trial given to them, that they may recover their own self-complacency as expeditiously as possible. It may be said, that there are children of such a sluggish temperament, that they feel no pleasure in success, and no mortification in perceiving their own mental deficiencies. There are few children of this insensible description; scarcely any, perhaps, whose defects have not been increased by education. Exertion has been made so painful to them, that at length they have sunk into apathy, or submitted in despair to the eternal punishment of shame. The mistaken notion, that the memory must be exercised only in books, has been often fatal to the pupils of literary people. We remember best those things which interest us most; which are useful to us in conversation; in our daily business or amusement. So do children. On *these* things we should exercise their memory. Children, who forget their lessons in chronology, and their pence-tables, can relate with perfect accuracy any circumstances which have interested *themselves*. This shews that there is no deficiency in their capacity. The order of TIME is the first and easiest principle of association to help the memory. This, till young people acquire the ideas of cause and effect, will be their favourite mode of arrangement. Things which happen at the same

time; things which are said, thoughts which have occurred at the same time, will recur to the mind together. To prevent children, however, from arguing ill, we must take care in exercising their memory, to discourage them in the method of proving any circumstance by telling us a number of others which happened at the same time; rather let them be excited to bring their reasoning faculty into play in support of their memory. By exercising the memory in this manner about things, instead of about books and lessons, we shall not disgust and tire our pupils, nor shall we give the false notion, that all knowledge is acquired by reading. "Try if you can explain to me what I have just been explaining to you," a sensible tutor will frequently say to his pupils; and he will suffer them to explain in a different manner from himself; he will only require what is essential to the explanation. In such repetitions as these, the mind is active, therefore it will strengthen and improve. As men readily remember those things which are every day useful to them in business, what relates to their amusements, or to their favourite tastes in arts, sciences, or in literature; so children find no difficulty in remembering every thing which mixes daily with their pleasures. They value that knowledge which is *useful* and *agreeable* to them, as highly as we do; but they consider only the *present*, while we take the future into our estimate. Children feel no interest in half the things which are committed, with the most solemn recommendations, to the care of their memory. It is in vain to tell them, "You must remember such a thing, because it will be useful to you when you grow up to be a man." The child perceives like a

child, and has no idea of what he may perceive when he grows up to be a man. He tries to remember what he is desired, perhaps, because he wishes to please his wiser friends; but if the ideas be remote from his every day business, if nothing recall them but voluntary exertion, and if he be obliged to abstract his little soul from every thing it holds dear, before he can recollect his lessons, they will have no hold upon his memory; he will feel that recollection is too operose, and he will enjoy none of the "pleasures of memory." To induce children to exercise their memory, we must put them in situations where they may be immediately rewarded for their exertion. We must create an interest in their minds, nothing uninteresting is long remembered. In a large and literary family, it will not be difficult to invent occupations for children, which may exercise all their faculties. Even the conversation of such a family will create in their minds a desire for knowledge; what they hear will recall to their memory what they read, and if they be encouraged to take a reasonable share in conversation, they will acquire the habit of listening to every thing which others say. By permitting children to talk freely of what they read, we are more likely to improve their memory for books, than by exacting from them formal repetitions of lessons. By these observations we by no means would insinuate, that application to books is unnecessary. We are sensible that accurate knowledge on any subject cannot be acquired by superficial conversation, that it can be obtained only by patient application. But we mean to point out, that AN EARLY TASTE FOR LITERATURE MAY BE EXCITED IN CHILDREN BY CONVERSATION,

and that their memory should be first cultivated in the manner which will give them the least pain. When there is motive for application, and when habits of industry have been gradually acquired, we may securely trust, that our pupils will complete their own education. Nor should we have reason to fear, that those, who have a good memory for all other things, should not be able to retain all that is worth remembering in books. Children should never be praised for merely remembering exactly what they read, they should be praised for selecting with good sense what is best worth their attention, and for applying what they remember to useful purposes.

THE FOLLOWING OBSERVATIONS, if attended to, MAY GREATLY ASSIST those more advanced in life, IN STRENGTHENING THE MEMORY. 1. Let the student never quit any branch of study till he be perfectly master of it, and can comprehend it as a whole, as well as in parts. 2. Endeavour to link and connect the leading ideas, to class facts, and arrange them under different heads; so that the mind shall be able at one view to recall the outlines of the whole science, and afterwards to pass to the inferior branches, or subdivisions. The ancients formed their memories almost entirely by this method; and indeed memory never can be useful without system. 3. Never commit mere words to memory as substitutes for true knowledge. Many a young person forgets what he has been taught because he never understood it. This is the true reason why boys make so wretched a proficiency in attaining the LATIN LANGUAGE, under masters who give them page after page of old Lilly to commit to memory, without the occurrence of a question or an explanation.

In this manner they are also taught their catechisms, the ideas in which are infinitely above their comprehension. The first thing which strikes us, in looking over Dr. FRANKLIN's works, is the variety of his observations on different subjects. We might imagine, that a very tenacious and powerful memory was necessary to register them; but Dr. Franklin informs us, that it was his constant practice to note down every hint as it occurred to him: he urges his friends to do the same; he observes, that there is scarcely a day passes without our hearing or seeing something, which, if properly attended to, might lead to useful discoveries. By thus committing his ideas to writing, his mind was left at liberty to think. No extraordinary effort of memory was, even on the greatest occasions, requisite. [Chiefly by Miss Edgeworth.] On the whole, the most effectual way to acquire a good memory is by constant and moderate exercises of it; for the memory, like other habits, is strengthened and improved by daily use. It is scarcely credible to what a degree both active and passive memory may be improved by long practice. SCALIGER reports of himself that in his youth he could repeat above 100 verses, having but once read them; and BERTHIOUS declares, that he wrote his comment on Claudian without consulting the text. The extraordinary memory of MAGLIABECHI is well known. That of JEDIAH BUXTON was of a peculiar kind; so long was it habituated to numbers, that it could fix on nothing else. To hope, however, for such degrees of memory as these, would be equally vain as to hope for the strength of Hercules, or the swiftness of Achilles. There are clergymen who can get a sermon by heart in two hours, though their

memory when they began to exercise it, was rather weak than strong: and pleaders, with other orators, who can speak in public extempore, often discover, in calling instantly to mind all the knowledge necessary on the present occasion, and every thing of importance which may have been advanced in the course of a long debate, such powers of retention and recollection as, to the man who has never been obliged to exert himself in the same manner, are altogether astonishing. As habits, in order to be strong must be formed in early life, the memories of children should therefore be constantly exercised; but to oblige them to commit to memory what they do not understand, prevents their faculties, and gives them a dislike to learning. In a word, those who have most occasion for memory, as orators and public speakers, should not suffer it to lie idle, but constantly employ it in treasuring up and frequently reviving such things as may be of most importance to them; for by these means, it will be more at their command, and they may place greater confidence in it on any emergency. [The Idler.]

OF KNOWLEDGE IN GENERAL.

I hold a general knowledge to be absolutely necessary to a good education, which consists in an accurate knowledge of one thing and an acquaintance with many others. There is such an intimate union between the various sciences, such a dependance one upon the other, that the proficient in a single department alone is but imperfectly educated. [Mr. Northmore.] We come into the world surrounded by a cloud of ignorance, which is sometimes increased by the false prejudices of an injudicious education. By STUDY, the former is dispersed, and

the latter corrected. Study gives rectitude and exactness to our thoughts; instructs us how to range in due order whatever we have to speak or write, and presents us with the brightest sages of antiquity as patterns for our conduct, whom in this sense, we may call, with Seneca, the masters and teachers of mankind. It is impossible to point out any circumstance which proves more the degeneracy of an age, than a common negligence of that kind of knowledge, which contributes to improve the understanding and amend the heart. [Mr. Yorke.] It is not the least among the happy effects of A STUDIOUS LIFE, that it withdraws the student from the turbulent scenes and pursuits in which it is scarcely less difficult to preserve innocence than tranquillity. Successful study requires so much attention, and engrosses so much of the heart, that he who is deeply engaged in it, tho' he may be liable to temporary lapses, will seldom contract an inveterate habit of immorality. There is in all books of character, a reverence for virtue, and a tendency to inspire a laudable emulation. He who is early, long, and successfully conversant with them, will find his bosom filled with the love of truth, and finely affected with a delicate sense of honour. By constantly exercising his reason, his passions are gradually reduced to subjection, and his head and heart keep pace with each other in improvement. He who possesses an enlightened understanding and the command of his own time is enabled to form his mind, and direct his choice, according to the dictates of the most improved intellects, and the examples of the most accomplished characters. He is a creature far superior to the common herd of men; and being acquainted with pure and exalted pleasures,

lies not under the necessity of seeking delight in the grosser gratifications. He considers not property as the chief good; he is therefore free from temptations to violate his integrity. Disappointment in matters of interest will never render him uneasy or discontented, for his books have discovered to him a treasure more valuable, in his estimation, than the riches of Peru. Through all the vicissitudes of life, he has a source of consolation in the retirement of his library, and in the principles and reflections of his own bosom. From his reading he will collect a just estimate of the world and of all around him; and, as he will cherish no unreasonable expectations, he will be exempted from severe disappontment. The possession of an elegant, enlightened, and philosophic mind is greatly superior to the possession of a fortune with ignorance; I do not consider his lot as unfortunate, who enjoys but a small income, but has received the benefits of a liberal and philosophic education. I will point out an instance taken from a department in life where instances abound. The COUNTRY CURATE, tho' his pittance be small, yet if he adheres to his character, and affects not the sportsman, or the man of expensive and vicious pleasure, but has formed a taste for the classics, for composition, and for the contemplation of the works of nature, may be most respectable and happy. The passions will sometimes ruffle the stream of happiness in every man; but they are least likely to discompose him, who spends his time in letters, and who studies virtue and innocence, which indeed have a natural connexion with true learning. [Dr. Knox's Lib. Education.]

OF EXCITING A DESIRE OF KNOWLEDGE.

I conceive there is scarcely any thing for which we might not, with a little address, excite an inclination, or even an ardent desire, in children, without vanity, jealousy, or emulation. Their vivacity and turn for imitation may suffice, and particularly their native cheerfulness, by which we may always command them, although no preceptor makes use of it. In their sports and diversions, while they think they are only at play, they will suffer without complaint, and even sometimes laugh at injuries they would not otherwise have borne without shedding tears. Fastings, stripes, burnings, and fatigues of every kind are the ordinary amusements of children in a state of nature, which is a proof that even pain itself will admit of a seasoning to give a relish to it's bitterness. [Rousseau, b. 2.] A child is born without ideas; his mind therefore, is not formed for any particular science; the whole field of knowledge is unexplored, and the bent of his genius depends greatly on accidental information, or the direction which is given to it by education. Yet universal knowledge is not to be grasped by one human capacity. A science, or two which necessarily connect with several others, will suffice. It is rare indeed to find one person eminent in two opposite branches of knowledge. Children are not born with an equal capacity of excelling in every science, for when they arrive at years of maturity, and when their parents are desirous of fixing them in a particular trade or profession, they find in them an invincible dislike to it, and that their inclinations and talents lie quite a different way: children who are remarkably clever in some things, are frequently

stupid in others. Generally, the first object which strikes children forcibly excites in them an uncommonly strong sensation, fixes their genius, and leads them to a science, in which they find delight, and the pleasure it affords induces them to bestow upon it labour and attention; and if they *continue* to find it agreeable, they will excel in it. Parents almost universally think that they have done their part in sending their children to a reputable school, and giving them a good classical education. This is the least part of education. Some casual occurrence often fixes the genius of children, and the odds are very much against it's being fixed according to the parent's wishes; unless, indeed, it should happen that, by never experiencing a stronger sensation, they should remain destitute of genius, and then they are equally fitted for plodding at any thing. Some geniuses will excel in whatever art or science the parents choose to cultivate in them an inclination for. It will be asked, "By what means can the genius of a child be formed to any particular science, so as to ensure his attaining a considerable eminence in it? I answer, by placing him in situations best calculated to excite strong sensations, and at times when they will strike him most forcibly. Would I, for instance, make my child A PAINTER? his toys should almost entirely consist of pictures; and whenever I distributed rewards, his should be a painting. I would often examine his collection, expatiate on their excellencies and defects, give him pencils, paints, and the various requisites of drawing. At first, I would produce something familiar and simple, for him to copy, and communicate to him instructions. At a proper time he should have a master. I would frequently walk with him and point

out the most striking objects in nature and art, and bring sketches of them home. In order to inspire him with emulation, I would recount the high estimation in which great painters have been held, and, give him the lives of the most eminent to read. Would I make him A POET? all his little histories should be in verse. I would begin to explain the simplest construction of poetry, and dwell particularly on the rhyming of syllables. He should read the lives and works of the most celebrated poets, and I would enlarge on their great reputation. As soon as he should be able, I would incite him to write verses, attending, at first, only to the measure and rhyme; and, as reason matured, he should apply to their sense. These he should read to me; I would discover to him their defects, and when he succeeded well, reward him with a neat volume of the best poems. Do I intend him for an elevated rank in life, as that of a LEGISLATOR? his little books should contain moral maxims, and the lives and actions of great statesmen and philosophers. The former I would explain to him, and continually comment on the latter; interlarding the political occurrences of past and present times. I would dwell largely on the benefits which wise, virtuous, and consistent legislators confer on mankind. I would take him frequently to the houses of parliament, and examine continually whether he had acquired any new ideas. His rewards should be philosophic, moral, and political books. Would I make him A MECHANIC? I would give him toys of ingenious construction, these I would take to pieces, and he should assist me in placing them together again: in doing this I would point out their principles, combinations,

powers, and effects. I would assist him in constructing models of pumps, mills, and engines of various kinds. He should repair his own toys, and make others. We would visit together the different workshops of artisans, and I would explain the construction of different articles. I would take him to the most curious manufactories. His presents should consist of new tools, and treatises on mechanics; and I would frequently expatiate on the great importance and utility of mechanics in effecting purposes which, without their aid, could not be accomplished. [W. Williams.] If it be objected that education cannot do every thing, it must at least be allowed that it can do much. To the attainment of any accomplishment what is principally necessary, is that the accomplishment should be ardently desired. How many instances is it reasonable to suppose there are where this ardent desire exists, and the means of attainment are clearly and skilfully pointed out, where yet the accomplishment remains finally unattained? Give but sufficient motive, and you have given every thing. Whether the object be to shoot at a mark, or to master a science, this observation is equally applicable. The means of exciting desire is obvious. Has the proposed object desirable qualities? Exhibit them. Delineate them with perspicuity, and delineate them with ardour. Shew your object, from time to time, under every point of view which is calculated to demonstrate it's loveliness. Criticise, commend, exemplify. The more inexperienced and immature is the mind of the infant, the greater is it's pliability. It is not to be told how early habits, pernicious or otherwise, are acquired. Children bring some qualities, favourable or adverse

to cultivation, into the world with them. But they speedily acquire other qualities in addition to these, and which are probably of greater moment. Thus a diseased state of body, and still more an improper treatment, the rendering the child, in any considerable degree, either the tyrant or the slave of those around him, may in the first twelve months implant seeds of an ill temper, which in some instances may accompany him through life. An awakened mind is one of the most important purposes of education, and it is a purpose which cannot too soon enter into the views of the preceptor. The BEST MOTIVE TO LEARN, is a perception of the value of the thing learned. The worst motive, without deciding whether or not it be necessary to have recourse to it, may well be affirmed to be constraint and fear. There is a motive between these, less pure than the first, but not so displeasing as the last, which is desire, not springing from the intrinsic excellence of the object, but from the accidental attractions which the teacher may have annexed to it. [Godwin's Enquirer.]

MEANS OF COMMUNICATING KNOWLEDGE.

The common observation, that we can attend to but one thing at a time, should never be forgotten by those who expect to succeed in the art of teaching. People who attend public lectures on natural philosophy with the expectation of being amused and instructed, are overburdened by quantity. The lecturer has not time to explain his terms, or to repeat them till they be distinct in the memory of his audience. To children every mode of instruction must be hurtful which fatigues attention. REPETITION makes all operations easy; even the fatigue of thinking diminishes by habit. That the labour of the

mind may not be increased unseasonably, we should watch for the moment when habit has made one lesson easy, and *then* we may advance another step. In teaching the children at the House of Industry at Munich to spin, Count Romford wisely ordered that they should be made perfect in one motion before any other was shewn to them. At first they were allowed only to move the wheel by the treadle with their feet, when, after sufficient practice, the foot became perfect in it's lesson, the hands were set to work, and the children were allowed to begin to spin with coarse materials. Madame de Genlis applied the same principle in teaching Adela to play upon the harp. The simplest thing appears difficult till by practice we have associated the various slight motions which ought to be combined; we feel, that from want of use, our motions are not obedient to our will, and to supply this defect we exert more strength and activity than is requisite. Does any thing appear more easy than knitting, when we look at the dextrous rapid motions of an experienced practitioner? but let a gentleman take up a lady's knitting needles, and knitting appears to him, and to all the spectators, one of the most difficult and laborious operations imaginable. In a similar manner, in the exercise of our minds on subjects which are new to us, we generally exert more attention than is necessary or serviceable, and we consequently soon fatigue ourselves without any advantage. Children, to whom many subjects are new, are often fatigued by these overstrained and misplaced efforts. In these circumstances a tutor should relieve the attention by introducing indifferent subjects of conversation, or otherwise relieve his mind from the harassing difficulty of

a first attempt. To teach any new habit or art, we must not employ any alarming excitements; small, certain, regularly recurring motives, which interest, but which do not distract the mind, are evidently the best. Whenever attention is habitually raised by the power of association, we should be careful to withdraw all the excitements which were originally used, because these are now unnecessary; and, the steady rule, with respect to stimulus, should be to give the least possible quantity which will produce the effect we want. Success is a great pleasure; as soon as children become sensible to this pleasure, that is to say, when they have tasted it two or three times, they will exert their attention merely with the hope of succeeding. SYMPATHY is a better reward for young children than praise, because it does not excite vanity, and it is connected with benevolent sensations; besides, it is not so violent a stimulus to exertion as applause. Instead of increasing excitements to produce attention, we may vary them, which will have the same effect. When sympathy fails, try CURIOSITY; when curiosity fails, try PRAISE; when praise begins to lose it's effect, try BLAME; and when you go back again to sympathy, you will find that, after this interval, it will have recovered all it's original power. Dr. Darwin, who has the happy art of illustrating, from the most familiar circumstances in real life, the abstract theories of philosophy, gives us the following picturesque instance of the use of varying motives to prolong exertion. "A little boy, who was tired of walking, begged of his papa to carry him. 'Here,' said the doctor 'ride upon my gold-headed cane;' and the pleased child, putting it between his legs, gallopped

away with delight. Here the aid of another sensorial power, that of pleasurable sensation, superadded power to exhausted volition, which could otherwise only have been excited by additional pain, as by the lash of slavery. [Zoonomia, i. 435.] There are some who have the power of exciting others to great mental exertions, by the AMBITION which they inspire of the high value which is set upon their love and esteem. When we have formed a high opinion of a friend, his approbation becomes necessary to our own self-complacency, and we think no labour too great to satisfy our attachment. Our exertions are not fatiguing, because they are associated with all the pleasurable sensations of affection, self-complacency, benevolence, and liberty. These sensations in youth produce all the virtuous enthusiasm characteristic of great minds; even childhood is capable of it in some degree, as those parents well know, who have ever enjoyed the attachment of a grateful affectionate child. Those who neglect to cultivate the affections of their pupils, will never be able to excite them to "noble ends," by "noble means." Their's will be the DOMINION OF FEAR, from which reason will emancipate herself, and from which pride will yet more certainly revolt. If HENRY IV OF FRANCE had been reduced, like Dionysius the tyrant of Syracuse, to earn his bread as a schoolmaster, what a different preceptor he would probably have made! Dionysius must have been hated by his scholars as much as by his subjects, for it is said by Cicero that "he practised upon children that tyranny which he could no longer exercise over men." The ambassador, who found Henry the fourth playing upon the carpet with his children,

would probably have trusted his own children, if he had any, to the care of such an affectionate tutor. Henry the fourth would have attached his pupils while he instructed them; they would have exerted themselves because they could not have been happy without his esteem. Henry's courtiers, or rather his friends, (for tho' he was a king, he had friends) sometimes expressed surprise at their own disinterestedness: "The king pays us with words," said they, "and yet we are satisfied!" Sully, when he was only Baron de Rosny, and before he had any hopes of being a duke, was once in a passion with the king his master, and half resolved to leave him, "But I do not know how it was," said the honest minister, "with all his faults, there is something about Henry which I found I could not leave; and when I met him again, a few words made me forget all my causes of discontent." Children are more easily attached than courtiers, and full as easily rewarded. When once this generous desire of affection and esteem is raised in the mind, their exertions seem to be universal, and spontaneous: children are then no longer like machines, which require to be wound up regularly to perform certain revolutions; they are animated with a living principle, which directs all that it inspires. As the CHARACTERS OF DIFFERENT PUPILS VARY, the application of such general excitements will require no ordinary address. The manner in which children are first instructed must tend either to encrease or diminish their timidity or their confidence in themselves, to encourage them to undertake great things, or to rest content with limited acquirements. With TIMID DISPOSITIONS, we should therefore begin by expecting but

little from each effort, but whatever is attempted should be within their attainment; success will encourage the most timid humility. It should be inculcated to diffident children, that attentive patience can do as much as quickness of intellect: if they perceive that time makes all the difference between the quick and the slow, they will be induced to persevere. Sometimes children appear stupid and heavy when they are absolutely exhausted by too great efforts of attention; at other times they have something like the same dulness of aspect, before they have had any thing to fatigue them, merely from their not having yet awakened themselves to business. We must be certain of our pupil's state of mind before we proceed. If he be incapacitated from fatigue, let him rest; if torpid, rouse him with a rattling peal of remonstrance. Some preceptors scold when they cannot explain, and grow angry in proportion to the fatigue they see expressed in the countenances of their unhappy pupils. It is more difficult to manage THOSE WHO ARE SLUGGISH, than those who are timid. Indolent children have not usually so lively a taste for pleasures as others; they are content with little enjoyment, they have scarcely any ambition; they seem to prefer ease to all sorts of glory: they have little voluntary exertion; and the pain of attention to them is so great, that they would preferably endure the pain of shame, and of all the accumulated punishments which are commonly devised for them by the vengeance of their exasperated tutors. If a vivacious child acquires a dislike to literary application, we should not force books and tasks upon him. We should rather examine to what his disposition turns, and cul-

tivate his attention to that subject. A PRECEPTOR, IN HIS FIRST LESSONS on any new subject, must submit to the drudgery of repeating his terms and his reasoning, until these be sufficiently familiar to his pupils. To mark precisely the moment when the pupil understands what is said, the moment when he is master of the necessary ideas, and, consequently, the moment when repetition should cease, is, perhaps, the most difficult thing in the art of teaching. The countenance, the eye, the voice, and manner of the pupil, mark this instant to an observing preceptor; but a preceptor, who is absorbed in his own ideas, will never think of looking in his pupil's face, he will go on with his routine of explanation, while his once lively, attentive pupil exhibits the picture of stupified fatigue. There are TWO METHODS OF TEACHING; the synthetic method, which builds up, ascending from particular facts to general principles; and the analytic method, which takes to pieces, descending from general principles to particular facts. Both these methods of instruction will be found useful when judiciously employed. Where the enumeration of particulars fatigues the attention, we should in teaching any science begin by stating the general principles, and afterwards produce only the facts essential to their illustration and proof. But wherever we have not accumulated a sufficient number of facts to be accurately certain of any general principle, we must, however tedious the task, enumerate all the facts which are known, and warn the pupil of the imperfect state of the science. All the facts must in this case be stored up with scrupulous accuracy; we cannot determine which are unimportant, and which may prove essentially useful;

this can be decided only by future experiments. By thus stating honestly to our pupils the extent of our ignorance, as well as the extent of our knowledge; by thus directing attention to the imperfections of science rather than to the study of theories, we shall avoid the just reproaches which have been thrown upon the dogmatic vanity of learned preceptors. [Miss Edgeworth.] The FIRST OBJECT OF A SYSTEM OF INSTRUCTION, is to give to the pupil *a motive to learn*. We have seen how far the established systems fail in this office. The SECOND OBJECT is *to smooth the difficulties* which present themselves in the acquisition of knowledge. Nothing can be more happily adapted to remove the difficulties of instruction, than that the pupil should first be excited to desire knowledge, and next that his difficulties should be solved for him, and his path cleared, as often and as soon as he thinks proper to desire it. This plan is calculated entirely to change the face of education. The whole formidable apparatus which has hitherto attended it, is swept away. There are THREE CONSIDERABLE ADVANTAGES which would attend upon this species of education. First, *liberty*. Three-fourths of the slavery and restraint which are now imposed on young persons would be annihilated. Secondly, *the judgment* would be *strengthened by continual exercise*. Boys would no longer learn their lessons after the manner of parrots. No one would learn without a reason, satisfactory to himself, why he learned. Sometimes, young people would pass over difficulties, and neglect essential preliminaries; but then the nature of the thing would speedily recall them, and induce them to return to examine the tracks which before had

been overlooked. For this purpose it would be well that the subjects of their juvenile studies should often be discussed, and that one boy should compare his progress and his competence, to decide in certain points, with those of another. There is nothing which more strongly excites our enquiries than this mode of detecting our ignorance. Thirdly, *to study for ourselves is the true method of acquiring habits of activity.* The horse which goes round in a mill, and the boy who is anticipated and led by the hand in all his acquirements, are not active. I do not call a wheel which turns round fifty times in a minute, active. Activity is a mental quality. If, therefore, you would generate habits of activity, let the youth explore the path of science HIMSELF. Without increasing his difficulties, you may venture to leave him for a moment, and suffer him to ask himself the question before he asks you, or, in other words, to ask the question before he receives the information. Far be it from the system here laid down, to increase the difficulties of youth. No, it diminishes them a hundred fold. It's office is to produce inclination. Lastly, it is the tendency of this system to produce in the young, when they are grown up, *a love of literature.* The established modes of education produce the opposite effect, unless in a fortunate few, who, by the celerity of their progress, and the distinctions they obtain, perhaps escape from the general influence. But, in the majority of cases, the memory of our slavery becomes associated with the studies we pursued, and it is not till after repeated struggles, that those things can be rendered the objects of our choice, which were for so long a time the themes of compulsion. [Godwin's Enquirer.]

ADVICE TO A STUDENT.

In placing you at a respectable school, I believed that you possessed an ardent desire to attain knowledge. I still hope that you retain this desire, and that you have need only of your preceptor to guide and direct you in the path on which you have entered. I am happy in the idea of having preferred for you a learned tutor, it being impossible that he should make others learned, who is not learned himself. Endeavour, by every means in your power, to inspire him, by a prompt fulfilment of your duty, with sincere affection towards you. You owe little to those who have merely been the cause of your existence, in comparison of those who teach you to be industrious, wise, and virtuous. Ever consider your instructors your best friends. Be careful to render yourself pleasing to them by constant and unremitted attention. They require no more than a moderate assiduity, in order to accumulate, by daily accessions, a large stock of knowledge. Learning is not intended to satiate. Exertions of mind may be allowed occasional relaxations; but these relaxations should be liberal, not ordinary and vulgar, and connected with improvement and learning. Pastimes in which skill address, and ingenuity are required, should always be selected. Do you wish for amusements? Your studies furnish them in abundance. Be zealously interested in the learning which is proper for your age and destination, so that it become an agreeable diversion, not a laborious task; for nothing can be prosecuted with ardour, which does not allure by some degree of pleasure. You should not learn many things at one time, and study those first

which are essentially necessary to your future destination in life. Your tutor will give you motives to learn and he will enable you to overcome difficulties by explanations. Compare your proficiencies with others, and never be satisfied without now and then bearing off the prize of applause or reward. Listen to your instructor with great attention. Be not contented with lazily following, but accompany, or even go before him. Commit all you learn to memory, and write down (in a book for the purpose) all principal matters. Writing is a faithful preserver of ideas. But do not trust to your commonplace book entirely. Be learned yourself, and never employ another to do the work which is necessarily your own, nor let what you have once learnt afterwards escape your recollection. Go over and renew your studies occasionally, either alone or in company. Be not merely satisfied with having done what is required, but devote a large portion of your vacant time, particularly holidays, to private study; a practice which contributes exceedingly to strengthen the understanding and memory. Be not ashamed to enquire, when you doubt; nor be offended if reproved when you err. Take food, not as appetite and love of delicacies may induce, but as attention to your health requires.

Before you go to sleep, read some exquisitely beautiful passage relating to the conduct of life; let sleep steal on you while thinking of it; as soon as you awake, recollect it, and go over it again. Then resume your studies, with alacrity; and let that saying of Socrates be fixed in your mind, that "the greatest good is knowledge, the greatest evil ignorance." Pliny also said, "All the time not spent in

study is lost." Reflect often that youth is of short duration and cannot return; nay, that life itself is but a flower, which no sooner is fully blown than it begins to wither. Be wise, therefore, and lay up an early stock of knowledge and useful attainments, *now* when it is your entire business. If you neglect this season, you will have hereafter to reflect with sorrow, that you once had opportunities of improvement, which you neglected. When you are grown up, you will be occupied with many cares; perhaps afflicted with sorrows; yet if your mind be early imbued with learning, and your conduct remain virtuous, your mind will be tranquil. Imbibe a relish for books, for they contain never-failing resources of gratification and delight. Examine them and choose the most rational, forming all your opinions from the evidence of fact and demonstration. In your general conduct, mark what actions in others obtain esteem and respect, and imitate them; avoid also whatever appears disagreeable in them. Recollect daily, that the only means of enjoying tranquillity, content, and felicity, is constantly to seek after wisdom, and to practise industry and virtue. Remember, that there exists no real source of happiness but in a cultivated liberal mind; in storing it continually with salutary precepts of virtue; and in a strict conformity of conduct. Be assured, that the sooner you enter upon this path, the more charming and satisfactory it will be found. Never think of doing as you like, *do as you ought.* This is a golden precept. Follow this plan, my dear child, that I may love you, and promote your welfare. [Chiefly from Erasmus.]

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